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WORKS

OF

REV. LEONIDAS L. HAMLINE, D. D.,

Late one of the Bishops of the Methodist Episcopal Church.

EDITED BY

REV. F. G. HIBBARD, D. D.

VOLUME II.

Miscellaneous Writings.

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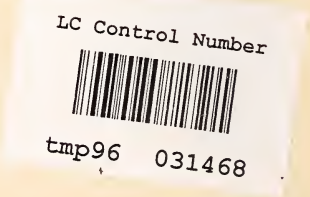

PREFATORY NOTE.

THE second volume of Bishop Hamline's works has been delayed, from providential causes, far beyond the first intention. After the publication of the first volume an unexpected amount and variety of edited matter was still left, from which, with what still remained unedited, it was, upon consultation, decided to issue a second. Material for a third is still left, some of which, at least, will probably find its way to the public eye in another form.

It should be said that the "sketches and skeletons," with some other portions of the present volume, were never written with the remotest thought of publication, and it has not been without a sense of responsibility that they have been chosen for this purpose. Other matter of more varied interest to the common reader, and which had elicited more care of authorship—matter relating more to the literary sphere—might have taken their place. But when it was considered that the venerable author was a minister of the Gospel, a bishop in the Church, and an illustrious pattern of personal and ministerial purity and fidelity, it appeared to be more in propriety of character that he should, as far as possible, appear in, and speak from the pulpit. Especially was this decision confirmed by the reflection that this gave him a voice equally to pastors and to devout readers of all classes. A skeleton of a sermon is not an assemblage of dry bones, unsightly, unseemly, and, to the common reader, worthless ; but it is an orderly presentation of the living thoughts of a discourse. Exegetically it gives you the true idea of the text, and then puts you upon the track of discussion and application. The skeleton suggestively puts the

mind to thinking, working out its own conclusions and applications. It affords material for reflection, reasoning, and devout thought. A great gain is secured by the simple announcement of text and theme.

The brief plans here given from the mass of material of the same kind, are not all equally elaborated, or equally perfect. It is not as perfect specimens of the art that they are offered, but as specimens of the spontaneous workings of an ardent, cultivated mind, in its first grappling with pulpit themes. Our author never speaks without thought and point. Whatever a great mind thinks spontaneously, on any subject, is valuable—valuable as the probably true key to the subject, and as giving a hint at the law of its own workings. Perhaps nothing could more truly and justly exhibit the mental order, but, above all, the uncompromising and earnest piety of the saintly author, than the strictly evangelical character of his themes. Spiritual religion was the home of his soul.

Thus much has been said in abatement of any censure or criticism which might fall upon the editorial execution of this part of the work. It needs only be added, that for suggestiveness, for original and professed thought, for the purpose of mental quickening of the reader, for the sharpening of the intellect, for finished specimens of argument, forensic, metaphysical, theological and popular, for practical and spiritual truth, few books of its proportions surpass it.

F. G. H.

Rochester, N. Y., *March*, 1871.

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PART I.

SKETCHES AND SKELETONS.

SKETCHES AND SKELETONS.

I.

DEPRAVITY OF THE HEART.*

"*The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.*" Romans viii, 7.

WE were, at the close of our former discourse (Sermons, p. 228), arguing the moral depravity of man from his general history, as a being originally holy, afterward fallen, and finally restored. We spoke of his original state as constituting an image of his Maker, and of his fallen state as implying a loss of that image in two particulars—in *purity of affection*, and in *loss of happiness*. We now proceed to expand the argument, under the former head, or particular, proving the radical depravity of the human heart from

* This discourse was discovered, and forwarded to the editor, after the publication of the first volume. It was written as a third sermon on the "Depravity of the Heart," and should have thus appeared in that volume. The sermon is an expansion of the argument briefly touched in the second proposition of the second sermon of the series, and is an admirable specimen of the searching style and profound argumentation of the author, though not designed by him for publication.—ED.

its loss of pure affections. This our text declares in startling terms. The law of God requires two things, and only two, so far as it respects the heart, namely:

I. That we love God with all the heart.

II. That we love our neighbor as ourselves.

I. First, then, let us attend to the inferior precept, *Do unregenerate men love their neighbor as themselves?*

As we propose this question, how many enchanting scenes rise, as by magic, in the regions of your fancy—scenes of domestic peace and felicity—of fraternal, filial, and parental regard—of conjugal devotion, whose ardors death can not quench, and the grave can scarcely conceal? You turn over the pages of memory, and point us to the records of your own faithful friendships—of sacred pledges given and redeemed, of holy covenants sealed and executed—executed by sacrifices which you exultingly summon as witnesses to testify your love of mankind.

The question is not whether you love your friends. This, in man, is scarcely a virtue. He who does not love his friend is worse than depraved, worse than imbruted.

To say you love merely your friends, is to vindicate your inferior, but to implicate your superior nature. It is to praise you as an animal, but reproach you as a spirit. It is to say that in instinct you are faultless, but in reason, reprobate. Will you be content to occupy the level of mere animals, when you may mount to the eminence of angels? The question, then, we repeat it, is not whether you love your friends—do you love your *neighbor* as yourself? *Neighbor and friend are not synonymous.* Friend, as it is used

by the world, is a term of contracted and selfish import. The word neighbor, as it is explained by Jesus, is as ample in extent as the human race. It fixes on the grand features of our common humanity as the only provocatives of sympathies pure and undegenerate. Neighbor means both friend and enemy. It as certainly embraces our bitterest foe, as it does our dearest friend and kinsman. The vilest on earth love their friends. You may do it, and be equally vile. Listen to Jesus: "If ye love them that love you, what reward have ye? Do not even the publicans so?"

If the love of friends be a virtue at all, it is so gross, so animalized, that the Savior deems it not to be a fulfillment of his law, and resolves that it shall not be rewarded. He declares that the publicans, who are to us the representatives of the *vilest among* men, did that which a pseudo-religionist would fain reckon to be a virtue of eminence. This love of friends may, for aught we know, prevail among infernal spirits. Reprobates must prosecute their war against Jehovah by some sort of amicable concert. Friendship, or some kindred term, may possibly exist in the vocabulary of devils. And Lucifer may dwell on the dignity of the angelic as complacently as men do on the dignity of human nature. The precept commands you to love your *neighbor* as yourself. And neighbor is generic, embracing not only your lovers and your kindred, but your bitterest haters and revilers. Having the precept before us, let us turn to the question of fact. Do unregenerate men thus love their neighbors?

Look around you, and see what examples you can

muster! We want no examples in which friendships were interrupted, and were cemented again by reconciliation. We want examples in which irreligious men, men dwelling in your community, have loved those who were seeking to injure them. You know, without our testimony, that such men pass each other with eyes scornfully askance or sullenly averted, harboring the spirit which gendereth murder.

Would you know more still? Go and search the code of the duelist. In the estimation of the world, he is a refined specimen of precious human nature—a diamond among its jewels. Coming up from the slaughter of his victim, with reeking hands and demon heart, he is admired as the personification of the sublimest honor. Behold him in the midst of his crimes and his flatterers; and, by the commandment of Jesus, judge both him and them.

Man—love—his—enemies? Alas! he oftener drinks the blood of his friends. Man's unsanctified sympathies never reached an acknowledged foe. Conscience and cowardice may have sheathed the weapon and suppressed the curse, but love never filled the mouth with blessings, and the hand with gifts, for a deadly enemy, until the soul had been crucified with Jesus, and its corrupt affections nailed to the cross. You can not, in a century, find an example to impeach this assertion; but, in an hour, you can find millions to corroborate it. History unfolds them in records which are enough to turn midnight sick and pale. You need not even resort to history. Open your eyes, and you will become the spectators of convincing tragedy. You will see the strongest affinities

of our nature scorned and sundered by the irrepressible malignity of man's infernal passions. Does this flow from the inherent vices of his spirit, or is it a perpetual accident?

If man is equally inclined to vice and to virtue, might we not expect him to love his enemy at least as often as he murders his friend? This, you will say, is the impulse of passion. Agreed; and why does not the impulse of passion sometimes drive him in the opposite course?

We cite you to man's murderous malice toward his friends. Will you produce one unequivocal example of his love for his enemies? You may say that some, who knew nothing of religion, have scorned revenge. *Scorned* revenge! Was it pride or charity which scorned revenge? If pride, it was another form of depravity. Pride, in that instance, was a stronger passion than revenge, and the major vice devoured the minor. But, recollect that forgiveness is a virtue only when it proceeds from the purest love.

Again: what is the tendency of human nature? Does the heart of man spontaneously forgive, or does it impulsively dictate revenge. If the heart feel revenge, this proves its corruption. If reason and conscience overrule the passion, this shows, not that the heart is pure, but that the understanding, with its moral sense, is constrained by the fear of God.

But, will you object that Christians do not love *their* enemies? We answer, such Christians as betray revengeful tempers confess—what is most true—that they are then under the dominion of human nature, and not under the control of Christianity. They

testify to the doctrine of human depravity, by admitting that, when its dominion is broken, it often rallies from its retreats, assaults, and gains partial advantages over the unguarded heart. But, if you intend that Christianity, in its own proper spirit, does not breathe love to enemies, we repel the insinuation. Look at Jesus, as he breathes his last prayer, surrounded by his sanguinary persecutors. Look at Stephen, as he kneels to die, pleading with Heaven to charge nothing to his murderers.

Here the genius of Christianity is revealed in its undisguised perfection. It is a power of renovation to the soul of man, which, so far as it is felt in the heart, moves it to imitate these examples of forgiveness. These examples are imitated by millions. In this holy temper, the martyrs bled, and the martyrs burned. *In this temper*, thousands are now journeying to heaven,

> "Little and unknown,
> Loved and prized by God alone."

But, though obscure on earth, their sublime virtues attract the admiration of heaven, and will exalt them to the right hand of God.

My friends, do not ascribe to Christianity the vices of human nature; nor claim for human nature the virtues which belong to Christianity. These errors always happen when Christianity is charged with the defects of its confessors. If the pious love their enemies, as Jesus did, Christianity hath done it. If, half backslidden, they hate their enemies, human nature hath done it.

You may complain, that the precept, "*Love your*

enemies," is not adapted to man's moral constitution. We answer, whether or not it be adapted to *his* moral constitution, it is suited to all holy things. If it be unsuited to man, it furnishes the most affecting evidence of his depravity.

This very evidence facts supply. How little do the unregenerate care for this precept! They do not intend to fulfill, but aim to violate it. They transgress it without remorse. Nay, it is a point of honor to violate it, and they would almost suffer remorse for its observance. Their tempers are so at war with the precept, that they deem God insincere or mistaken, in making such extravagant demands upon them. That God should command them to love their enemies, is, to them, as absurd as to command a man to see without eyes, hear without ears, or run up the eastern sky, and arrest the morning sun in his course. Finding their hearts and God's command at odds, they infer, not that their hearts are wrong, but that the law and the Law-Maker are wrong.

And now we affirm, challenging proof that we are mistaken, that this precept, "*Love your enemies*," creates an everlasting distinction between holy and unholy beings. No holy being ever failed to love his enemies; no unholy being ever yet, as such, accomplished it. And we are now prepared to announce, also, an everlasting distinction between regenerate and unregenerate men. No regenerate man, unless partially backslidden, ever failed to love his enemy; no unregenerate man ever yet accomplished it. Do not mistake this for a trifling distinction. It may seem to you narrow now, but it will soon expand into a

breadth as dreadful as that which separates Lazarus from hell and despair.

II. In the second place, let us turn our thoughts to the superior precept of the law, which demands *love to God.* If there be among the virtues one which ought to be considered supreme, it is the love of God.

God is not only the most excellent being in the universe—the source and embodiment of all ideal loveliness and perfection—but, aside from his intrinsic beauties, which are infinite, his relations to us are so intimate and holy, as to render our obligations to love him paramount to all other duties. Yea, love to him becomes the true gauge and test of our own moral loveliness. But, if to love God is the supreme virtue, then not to love him is the supreme vice. Other offenses are aimed at the creature; but this, at the Creator in his own sacred person. Other sins, in comparison with this, are petty treasons, which God will punish; but this, of withholding his heart from his Maker, is high treason, which will be sorely avenged. That heart which can trifle with its highest obligations, or resist the motives to a supreme virtue, may well be pronounced desperately wicked. If such a heart ever yield to the dominion of the moral virtues, its very first step must be to open its doors for the readmission of that holy one, who reared the temple, but was expelled from its altars.

And have the unregenerate done this? Have they taken the first step toward moral virtue? Have they begun to be any thing but rebels against God, by restoring God to the chief seat in their affections?

Until they have done this, it is vain for them to talk about moral virtue. As well might Absalom have boasted of his filial piety and loyalty while his aged sire was banished to the wilderness, and he was profaning the scepter and the throne.

We believe that no man, without regeneration, truly loves God. This we might confirm by several proofs. We can adduce but one, and that is, perhaps, the least.

First, the unregenerate have no adequate curiosity to be *acquainted* with God. Curiosity is a strong passion in the human mind. In the pursuits of science, it renders man wakeful and enterprising. It gives wings to his soul, and teaches it to soar. It impels him to traverse airy regions, and marshal for inspection the starry hosts. It moves him over watery and terrene wastes, that he may drink in the joy of new discoveries, and revel in the riches of a creature universe.

Urged on by a curiosity so ardent, we might expect him to seek high gratification in the sublime disclosures of religion. We might expect every contemplative mind to dwell with rapture on the themes of the Christian revelation, and with holy ecstasy linger to adore beneath the cross. We might expect that, while the flame of his devotion is kindled at the manger—is fed in Gethsemane, and glows intensely on the summit of Calvary—all the power of hope would lay hold of his heart, tear it away from earth, and join the soul indissolubly to the beatitudes of heaven.

Alas! alas! how remote are all such expectations

from the sordid aims of unsanctified mind! Here is a child of science. Day and night he bows down to the labor of his calling. He wearies not in his toilsome ascent from point to point, from summit to summit of successive, enchanting discovery. He aspires to the loftiest eminence of heaven, seeks the remotest horizon of the universe, and, with everlasting patience, wooes earth for a passage to her center, delving her surface to force his way. All the works of the eternal Maker are sought out by this genius of discovery. Hill, vale, river, and ocean; cloud and sunshine; light and darkness; rain, hail, calm, and tempest; the lightning's glance, and the voice of thunder—all these are his rich subsidies. He forms them into volumes of instruction; he spreads them out as the diagrams of Nature, using them in the demonstration of her most sublime and subtle truths.

As he wanders through these fields of discovery, he feasts on every disclosure of Nature, except *one*. What is that one? It is one which, to a pure intelligence, would cast all others into oblivion, except as mere auxiliaries in the acquisition of this neglected truth, namely: That it is the office of Nature to reflect the glories of her supreme Architect.

Would any but a corrupt intelligence be unmindful of this great truth? Would a devout philosophy, cautiously surveying this reflector, fail to discern, in its profound depths, enchanting images of Deity?

All within you exclaims, No. Reason, conscience, every thought, every sentiment of your inward nature, taken by surprise at the sudden appeal, joins in protesting against a philosophy so sacrilegious and

profane. But, beware! You reproach human nature. You impeach it of crime. Our unregenerate child of science perpetrates this philosophical sacrilege. He expatiates, with rapture, in every field of speculation and experiment, searching after every thing but God. He averts his eye from but one solitary object in the almost boundless circle of his vision—that is, God. He loathes no science in the universe, except it be the science of God and his government. With what amazing suddenness does he suffer repulsion when he happens to near a point in religion. How does he start and turn aside when Nature threatens an unexpected disclosure of the Deity, and of man's obligation to adore him! How anxiously does he purge nature of God's presence, lest he must divide a portion of his regards to each! How does he, like idiocy, admire the gilding and decorations of that mirror, into which, but for his passionate reluctance, he might gaze, and catch the reflected effulgence of Godhead! He loves Nature. He loves to traverse her almost illimitable domain, make his heaven in the light of her graces, and drink in her voices of harmony. But, hear, O heavens! he loves Nature chiefly in the absence of her God. Like Adam, who fled at the sound of God's footsteps, he feels the curse of sin upon his conscience; and, as he bears that curse along with him in the survey of Nature, he wishes the traces of God's hand erased from all her works, his voice hushed in all her chambers, and his omniscient eye turned away forever.

You will say, *No.* You will pronounce this to be the spirit of atheism. Yes, sirs; and it is human

nature. The atheist, and the mere Christian theorist are one in spirit, though two in speculation. The atheist is without God in the world; but he is not alone in that dreary solitude. Every one born of the flesh, and not of the Spirit, is the atheist's companion in exile from God. You are a philosopher and a speculative Christian. With your philosophy and Christianity you started out, twenty-five years ago, on a voyage of discovery. You have employed one-fifth of a century in scaling the heavens, vexing the earth, and torturing the elements, to force from them their secrets. You have studied man in all his complexity. The grossest and most refined elements of his being—mortal and immortal, earthly and heavenly, in their isolated and blended forms—have provoked your admiration. Now, hearken. How many hours of these revolving years have you given to the study of religion? How much rapture have you experienced in devout meditation on a theme so sublime? What ecstasy has sprung up within you, mingled with the consciousness of God's presence and smile? Do these appeals confuse your memory? Then should they also plant a thorn in your conscience.

If you have studied almost every thing but redemption—have practiced almost every thing but devotion, and have been happy in almost every thing but the love of God shed abroad in you, what sort of a Christian are you? How does your religion transcend the grossest atheism?

Will you say that you have not, like the atheist, purged nature of nature's God? Why have you not? Merely because you could not do it. God will not

be banished from his own universe; and you, unlike the atheist, are not fool enough to expect it. But, what then? You have expelled your Maker from every inch of territory which he permitted you to call your own. Like the atheist, you have dissevered God from your memory—you have exiled him from your heart. Who is most vile? He who denies that God is, and then forgets him, or you, who confess his being and his claims, and boldly set both at defiance? Is it worse to profane Deity, and then adore Nature, or to adore her, confessing her to be the successful competitor of Deity? The atheist plucks out his eyes, and finds no God to worship. The theist fixes his eye on God, scorns his claims, loathes his presence, and yields his perverted affections to the creature. While the atheist is guilty, is this man innocent? The scales of His justice will weigh both; and Omniscience will determine which is most vile, and which merits the heaviest curse.

But you are resolved to be distinguished from the atheist. You are distinguished. *His* disease has ascended and settled on the brain. Yours lingers about the heart, and ulcerates the seat of life. Your disorders are as inveterate as his; but you have this advantage—your reason is preserved, and you may yet be persuaded to try a remedy.

You may object that some unconverted men have been devout philosophers. Do not err, my beloved brethren. There is this amazing difference between *your* devout philosophers and *ours*. Yours make religion the handmaid of science, but ours make science the handmaid of religion. In yours, science,

but in ours religion, is the mistress of the heart. In yours religion, but in ours science, is forced to wait and serve. Ours uses science as the angels did Jacob's ladder—they mount on it to heaven. Yours uses it as the pagans do their temples—for the safe-keeping of their idol gods.

One can scarcely help but weep and smile at the poetic religiousness of some of these philosophers. Like the affectations of prudery, it proves that conscience dictates devotion, and, in convenient moods, aspires to it. Their religion, like tasteful drapery on a comely form, is meant to heighten charms already fascinating. They deem that even science is more attractive under a slight rouge of religion.

My friends, has Jesus died to purchase showy decorations for souls pure and healthful? Could such a trifle bring him from his throne? No. His was a mission of salvation to the lost. His was a resurrection work—a remanding of the dead in sins to life—a revocation from their moral graves of the loathsome victims of spiritual death. This dire necessity brought the Lamb of God from heaven, and offered him in sacrifice upon the cross.

You speak of devout philosophers. Such there are. They, like Paul, have experienced the new birth. They use nature as their alphabet. For sublimer lessons, they employ a heavenly teacher. They study at the feet of Jesus, holding the Bible in their right hand. As to other philosophers, we rejoice when they let God alone, for their devotion is sure to vilify him. How often are religion and philosophy confounded! And the mistake is all on the side of philosophy.

Religion is not so blind; she is more expert at moral distinctions.

Philosophy sometimes pauses in her walks, and diverts herself with glances at the tree of life. Now and then she scornfully stretches forth her hand, plucks a leaf or a blossom, and carelessly inwreathes it with her own prideful ornaments. But religion forever lingers where philosophy scarcely pauses. Religion fixes her gaze where scarcely Philosophy glances. Religion tramples in the dust what Philosophy entwines around her temples and bears upon her heart. Religion scorns every ornament but such as she plucks from the tree of life, and loathes all sweets but such as she expresses from its immortal fruit. So broad is the distinction between earth-born *Philosophy* and heaven-born *Religion.*

That our minds, so curious and excursive, should avoid religious meditation, should find the character and providence of God barren of rich and entertaining discoveries, is a wonderful phenomenon—it needs to be accounted for. Can you trace it to the intellect? Never. Controlled by its own genius, it would build its habitation in these sacred regions, and dwell there forever. In God's moral reign, in Christ's redeeming offices, the pure mental tastes of man find sweeter satisfactions than in all the creature universe. Here is the realm of the profoundest philosophy, the elements of the highest culture. Why, then, does he turn from themes so grateful to his intellect? What portion of his nature conceals the fatal power which repels him from his Savior and his God?

It is his heart. The repulsive force is moral, and

is supplied by his affections. In relation to his Maker, man's mental and moral tendencies are in fierce conflict. God is his center, toward which the law of his moral being should impel him. His mind inclines to that point of blessed attraction. But his affections avert from God, with a force too strong to be resisted, except by grace Almighty. Not seeking that proffered aid, he is driven farther and farther from the Source of light and joy, till he is lost in the abysses of unfathomable night.

My unconverted hearers, we are laboring to show that you do not love God, and are therefore depraved. Have we labored in vain? Not in vain. You may not be convinced; but your unbelief is proof, above all argument, of that which you disclaim. If argument alone should convince you of your sinfulness, that conviction would make against the doctrine. That argument and Scripture should not convince you is its strongest confirmation. Argument assails the understanding; but your error is of the heart. Willful unbelief is beyond the reach of argument. It can be approached and conquered only by Omnipotence.

No fact is more certain than the depravity of your hearts. It is sustained by threefold proof. First, by Scripture and by argument, we implicate you as depraved; second, resisting both, you implicate yourselves; and, for a third witness, we summon your own consciousness. *Do you love God?* We appeal to yourselves. Answer like a philosopher, if that suits you best. Remember what love is, and how it acts; consider what is love to God—such a God as philoso-

phy discloses—search your heart and scan your life, and then answer to your conscience, do you love God? Unconverted man, you know, as surely as you know you have a memory, that you care not for God. You know that at any hour of your life—in any place, in any mood—the veriest trifle in the universe, a worm, an atom—is to you of deeper interest than all the majesty and glory of heaven's eternal King. You know that your inductive philosophy always stops short of God as the efficient cause, "by whom are all things;" and your admiration of final causes is simply scientific—not religious—refusing the tribute of devout adoration of Him "for whom are all things." The discovery of the adaptations of nature provokes your wild *eurekas;* but, with you, it is the discovery only of a system of laws and correlations, and "you have not looked unto the Maker thereof." If we lift the veils from heaven, and unfold to you the glories which fix the gaze of angels, with averted eyes and revolted hearts, you will congeal into monuments of the sin and fall of Adam, and will stand the sad examples of that perfect moral ruin which overwhelms all the generations of his children.

Thus, in conclusion, are we thrown back upon the corollary, which we have again and again brought to view, that a depravity thus seating itself in the spiritual nature, can be overcome only by a supernatural power. Man's recovery to holiness is so far from being by an inherent tendency of his moral constitution, that the Scriptures every-where represent it as the result of foreign influences, directly conflicting with and counteracting the evil bias of that constitution.

The Holy Spirit is man's restorer, and against that Spirit, the flesh, and all that is from the flesh, ever lusteth. The fathers and the children "resist the Holy Ghost," often to their own undoing. Every motion of man toward spiritual life is by the impulse of God's Spirit. The elements of holiness are not in his nature, and can not be developed by culture. It is "not of ourselves; it is the gift of God." The change from sin to holiness is not slight, but radical; not by education, or the formation of new habits, but a "new creation." If the human heart ever truly loves God, it is not by excitations of motive influence, but because "the love of God is shed abroad in the heart by the Holy Ghost which is given unto us."

II.

THE DIVERSE ESTIMATES OF THE PREACHING OF THE CROSS.

"*For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.*" 1 Corinthians i, 18.

I. HUMAN reason, uninfluenced by divine grace, NEVER COULD APPROVE OF THE GOSPEL AND YIELD IT CREDENCE.

The reasons for this fact are,

1. It reveals *human depravity.* This is humiliating, and pride would reject it.

2. It reveals one God, which is opposed to *Polytheism,* the error so natural to man.

3. It reveals a *Trinity* in that *Unity*, which is more complex to reason than *simple unity.*

4. It reveals the incarnation of *One person* of the Godhead. *Deeper mystery.*

5. It reveals the crucifixion and death of the incarnate God. *Still deeper.*

6. It reveals his death as penal—"for *sin;*" as vicarious—"for *our* sins;" as propitiatory—"*to bring us to God.*" O, what mysteries! How absurd to proud reason! The most unlikely to gain the least credence on earth!

7. The Holy Spirit as *awakening, helping, and renewing* our nature.

8. The last mystery is *faith.* "He that believeth shall be saved." Believeth what? All these mysteries—these doctrines, notwithstanding these mysteries.

How impossible it is for human reason, without divine aid, to approve such doctrines is shown from the facts:

1. That no such system was ever devised by human wisdom. No system of polytheism discovers it. The heathen idea of worship by sacrifice, as a propitiation and atonement, was imperfect and crude, and was borrowed traditionally from patriarchal usage. The idea sprung from divine wisdom, not human, and the heathen corrupted and obscured it.

2. When Christ was first preached, the first response of human wisdom was disgust, branding it with "*foolishness.*" This was the voice of the Grecian philosophy, then the prevailing type. This was the voice of the common superstition the world

over. The history of the "ten Gentile persecutions," and of the early controversies on the Christian system, reveals this fact. The history of missionary labor among all heathen nations, who have a literature, proves it. The history of all systems of infidelity, unitarianism, indifferentism, and human morality, as a reliance for justification before God, proves it.

3. The text does not say that the preaching of the cross *is* foolishness, nor that it is repulsive to right reason, but that it is thus only "to them that perish;" thus it appears from their stand-point.

II. Divine power alone has gained for the Gospel a DOMINANCY OVER THE MINDS AND HEARTS OF MEN.

Here observe two particulars:

1. It is to "*the saved*" that the Gospel is "the power of God."

If men would contemplate the system of doctrine centering in the cross, they must behold it from the Christian, the practical stand-point. If they would prove it to be the power of God, they must submit to God and accept his truth.

The disciple, or learner only, is led to the true knowledge and appreciation of science. The patient who receives the medicines is the best prepared to appreciate its virtues. The moral state of the proud rejecter, or indifferent neglecter, of Christ is not in mood or capacity to understand or weigh his doctrines. The power of truth, by the Holy Spirit, is often such as to command assent and reverence where it effects no radical reformation. But it "*saves*" only when fully believed and obeyed.

2. The *completeness of this power* of the cross over the saved.

(1.) They have the fullest confidence in it as a provision of salvation. How complete is their confidence in its power to save from sin here—how perfect their hope of the life to come—their victory over the fear of death, the grave, judgment! Death of saints proves it.

(2.) They have the fullest confidence in the Gospel as a preceptive code. As they yielded to conviction and reproof, they saw their own sins and errors, and the perfect truth and purity of the law. They see that the Gospel only reproves their pride, not their reason. They believe all the Word. The mysteries prove the doctrine to be from God; the revealed truths prove it to be adapted to man.

(3.) The most repulsive truths to the natural heart are the most gustful and precious to the saved—"To you who believe he is precious;" "His name is above every name;" "Altogether lovely and chiefest," etc. Such truths are the *incarnation*, the *cross*, *atonement*, *regeneration*, *sanctification*.

(4.) The Gospel is not merely a system of rules and prescriptions, but of "*power*." It not only defines what we ought to be, and tells what we should do, but it "*helps our infirmities*." It lifts human nature to a higher sphere, and empowers it to do works and achieve ends above the reach of the natural ability. Hence, it is the power of God to them, and in them, that are saved. The saved soul can love his enemies, deny himself, overcome sin, exhibit a life of holiness, even die for Christ. These are all above nature. These are works of power—the power of God. The

works of faith are works of Divine power assisting our nature. "This is the work of God, that ye believe on him whom he hath sent."

INFERENCES.

1. If Jesus Christ is not God, he is the greatest of impostors. By how much his pretensions are greater than all human impostors, by so much does he surpass them all if his doctrine is not true.

2. The wisdom or folly, truth or falsehood, of the preaching of the cross must be tested by human experience, and is susceptible of human testimony. The opposing witnesses are, on the one hand, "*the saved*," on the other, "*them that perish*." The proof lies in showing it to be the "power of God." If the Gospel produces no *supernatural fruit* in "the saved," their testimony proves nothing. It must be so clearly from God, that the world shall see. While the magicians could imitate the miracles of Moses, they simply held him to be an expert magician like themselves. But, when he went beyond their power of imitation, they confessed, "This is the finger of God."

3. Here, again, is the dividing line between the world and Christ. Their different estimates of the cross will keep them apart. When a religion loses the reproach of the cross, it loses its Christian type. When preaching is admired by the worldly, the proud, the vainly wise, it has forsaken the cross. It is as true now as in Paul's time, and will remain true to the end of time, that "the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God."

III.

ON THE LORD'S-SUPPER.

"*For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took bread,*" etc. 1 Corinthians xi, 23–26.

THE text refers to one of the sacraments of the Church.

I. Division of sacraments, as to PERIODS.

1. Paradisial—*Tree of Life.*

2. Patriarchal—*Sacrifices, Rainbow,* and *Circumcision.*

3. Mosaic—*Passover.*

4. Christian—*Baptism and Lord's-Supper.*

II. Division of the sacraments into TEMPORAL and SPIRITUAL.

1. As to the former—the *Rainbow.*

2. As to the latter—*Passover* and *Christian Sacraments.*

A further difference between the two is, that sacraments referring to expiation, or the forgiveness of sins, are sanguinary, either in fact or symbol. They are either bloody rights, or they are significant of blood. The passover was a bloody rite; the Lord's-Supper is symbolical of bloodshed. Baptism, which symbolizes, not expiation, but the renewing of the heart by the Holy Ghost, is not significant of blood, which is the symbol of atonement, but of the purifying grace of the Holy Ghost. *Baptism* answers to circumcision; *Lord's-Supper* to the passover.

The first is *initiatory*—brings into the Church.

The second is *commemorative* and *disciplinary*.

The Christian sacraments differ from the former in *simplicity*, *frequency*, *significancy*, and *utility*.

A sacrament is thus defined:

"Sacraments ordained of Christ, "says our Sixteenth Article of Religion," are not only badges or tokens of Christian men's profession, but rather they are certain signs of grace, and God's good-will toward us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in him."

The word *sacrament* is not a Scriptural term, but is of very ancient usage in the Christian Church. It signified the penal sum of money deposited by parties going to law, which became forfeit to the State by the losing party. It also signified the military oath which soldiers took on being mustered into the Roman army. It was used in the sense of the Greek word μυστήριον (*mystery*) by the early Church, partly because that under external symbols certain spiritual blessings were reached, and partly because it was often celebrated in secret. Thus, in 1 Tim. iii, 16; Rev. i, 20, the word *mystery* is in the Latin Vulgate rendered *sacrament*.

Two things are comprehended in a sacrament—the *sign* and the thing *signified*. The sign is material and visible, and addressed to the senses; the thing signified is some blessing or privilege which is assured to him who partakes worthily of the outward sign. The blessing connected with baptism is regenerative; that connected with the eucharist, the expiation of

sin by Christ's death, and the feeding on him by faith.

The sacrament, or mystery itself, consists in a union between the sign and the thing signified. This union consists of three particulars:

1. The *significancy* of the sign, by which it conveys an *idea* of the blessings.

2. The *verity* of the sign, by which it *assures* of the blessing.

3. The *doctrine* of the institution, by which the blessings assured to us are mentally *exhibited.*

We now proceed to speak of the Lord's-Supper particularly:

1. Let us consider it as a memorial of the real, historic existence of Jesus Christ. The Lord's-Supper is now received by you, and the Christian world, as a monumental proof that such a person as Jesus Christ did exist. It can be proved, both by the flood of Christian writers, and also by heathen authors, that this institution was observed by the Church, or followers of Jesus, from the very age and time of Christ's advent. Now, consider how impossible it would have been for so many thousands and millions of people to have been deceived on such a question of fact. If no such person as Jesus Christ ever existed, how could the first and subsequent disciples have been made to receive so solemn an institution in commemoration of an event which they never knew of, and which they had abundant means of disproving? Monuments and medals, it is well known by the historian, furnish the strongest possible proof of the reality of the facts which they commemorate. Does not our

national anniversary, on the fourth of July, turn the eye of the nation back to the great reality of the war which broke the foreign yoke and made us a free people? And how impossible to have imposed on this nation the observance of such an anniversary day, had we never passed, as a people, from colonial oppression to nationality and freedom! The same principles of evidence apply to the eucharist, as a memorialistic testimony of the historic reality of the person and history of Jesus Christ. But

2. It is a memorial specially of his death. This it professes to be. "Ye do show forth the Lord's death," says the apostle. Like the other, it would be impossible to impose this doctrine on you, if it were not founded in the truth of history. But it is not Christ's death, as a mere historic fact, that is set forth, but as an *atonement* for sin. The *fact* would be of little avail without the *doctrine*. And observe, we not only *assert* Christ's death as an article of our faith, but we "*show forth*" that death. There is a *representation* of it. The scenes of Calvary are reproduced, and the moral effect of them illustrated by acts. The sacrament is hence called a "*sign*." The signs used are certain elements and certain actions in regard to those elements. The elements are bread and wine. The actions, which are signs, are "breaking bread," denoting the breaking of Christ's body for us—"He was *bruised* for our iniquities"—and *eating* the bread—"take, eat"—denoting our personal participation, by faith, of that offered body. The wine represents the blood of Christ—"this cup is the new testament in my blood"—its being poured out,

the shedding of that blood, and its reception by us, our acceptance by faith of the atonement for sin by his blood-shedding. Here is a divinely appointed significancy of the elements, the actions, and the words of the sacrament. Thus, the doctrines of our guilt and misery, of the provisions for pardon, sanctification, and eternal life, and of our actual participation in these blessings, are set forth by signs.

Kindred to this, yet distinct, is the mystical or sacramental idea of a "*seal*" by this sacrament. To illustrate the distinction between a *sign* and a *seal*, let us suppose:

You buy a farm which you never saw. Two facts are supposed:

(1.) A plat or description—a *sign.*

(2.) A deed of conveyance, a deed executed with all due solemnities—a *seal.*

The property is yours. You may enter upon it, and enjoy it, being careful not to operate its forfeiture, or by non-seizure lose your interest.

The sacrament *assures* to us as a *seal* what it directly *sets forth* as a *sign*, namely, *body* and *blood* of Christ as our expiation.

Real presence is here; not *transubstantiation*, nor *consubstantiation;* not physical, but real presence. Christ's body being present would imply no good. To feed on his flesh would do no good. But his *real* spiritual presence implies a blessing.

3. This sacrament is not only a sign and seal of our interest in Christ, and our union with him, but of our union with one another also.

This union is denoted by the word *communion*. "The bread which we break, is it not the *communion* of the body of Christ? The cup of blessing which we bless, is it not the communion of the blood of Christ?" 1 Cor. x, 16. The "communion" is not only a *participation* of Christ's body and blood by the individual believer, but a sign of a *common, social,* or *fraternal* participation. The same idea of *social oneness* is conveyed in the words "*feast*," "*supper*," applied to this institution. The Jews were forbidden to eat the passover alone, or in a solitary way. It was to them a social feast. (See the social idea referred to, 1 Cor. v, 7–8.) This unity of the body of believers is further illustrated by this sacrament in 1 Cor. x, 17, "For we being many are one bread and one body: for we are all partakers of that one bread;" that is, as the one loaf is divided into many parts, yet one loaf, so the Christian body partaking is one body, yet many members. The oneness of the loaf denotes the unity of the Church, while the breaking of it into many parts denotes the separate individuality of the members. How can we profess a common faith in the one Savior, and not be bound together by the common bond of his divine charity into one body?

4. This sacrament is of perpetual obligation. "As oft as ye do it," denotes a perpetually recurring observance of it—unlike baptism, which is to be received but once. "Ye do show forth the Lord's death *till he come*" is a plain command to the Church to continue its solemn observance till Christ shall return to judge the world—till the end of time.

INFERENCES.

1. How condescending is Jesus! How mild and merciful the bloodless rites of the New, as compared with those of the Old Testament!

2. How carefully should we prepare ourselves for the sacrament of the *Lord's-Supper!*

Context.—*Sancta sanctis*—Holy things for the holy.

3. How guilty are they who *neglect* this *sacrament!* It is to reject Christ, as the Jews did. It is a more heinous sin than all others we ever committed.

Jews killed prophets, and God overlooked or forgave. But their rejection of Christ, O look at the consequences! Eighteen hundred years of wrath, and the vengeance flows in floods as deep and overwhelming as ever! Sinner, neglect this sacrament, and you reject Christ, and he will say, "*Hidden from thine eyes.*" This afternoon, come take, eat. Resolve, vow unto God once more. Our whole life should be a sacrament. Our actions should be pictures of a Christ-like purity. Our words should be echoes of the voice of Christ in us. Like the sacramental bread and wine which we partake, our being should be consecrated. Our souls, nourished by Christ, and our bodies, inhabited by him, should be so changed from the carnal and the sensual that the saying may come to pass in us, "As he is, so are we in this *world.*"

IV.

ERRORS AND TRUE INGREDIENTS OF PRAYER.

FIRST SKETCH.

"*Ye have not because ye ask not. Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts.*" James iv, 2, 3.

NOTHING is more difficult than to discuss a theme of popular conversation so as to interest and affect the heart. As the sublimest scenes in nature become tame to those who dwell among them, so the most interesting truths are viewed with indifference when divested of the charm of novelty.

The theme of our present discourse is of this very character.

Nothing can relieve us of embarrassment, except it be that interest in the subject which religion begets in the new-born soul.

Our theme will be the errors and the true ingredients of prayer. We will first speak of FORMAL PRAYER, and, secondly, of the ESSENCE, or ESSENTIAL ELEMENTS OF PRAYER.

I. FORMAL PRAYER. By this I mean prayer as to some of its modes, or accidents, or as it is liable to be affected or modified by circumstances. And here we notice,

1. *Infrequency of prayer.* This is a damaging, and often a fatal error. Note contrary examples of Daniel, ch. vi, 10; David, Ps. lv, 17, and cxix, 164. "Pray without ceasing." 1 Thess. v, 17.

David says: "I give myself unto prayer." Ps. cix, 4. That is, like the merchant to trade, or the husbandman to labor. I devote myself to prayer. Prayer is the soul's trading with heaven, and should be constantly driven.

2. *Partiality* is an error. You should pray with the confessory, supplicatory, gratulatory, intercessory parts of prayer. The Jews had various sacrifices ordained for them, as *sin*-offerings, *peace*-offerings, and *thank*-offerings, and none of them might be omitted. In petition and confession we are men, in intercession and thanksgiving we are *angels; ay, in intercession* we are, in a humble sense, mediators, priests.

3. To pray acceptably, we must use *all kinds of prayer.*

(1.) Mental, as Hannah did when Eli reproved her. 1 Sam. i, 14.

(2.) *To call aloud.* Ps. lxxvii, 1.

(3.) Ejaculatory, or a sudden rising of the heart to God. Neh. ii, 4.

(4.) Prescribed prayer. Such is the Lord's Prayer. God prescribed a form of blessing for the Jewish priests, (Num. vi, 22–26.) The Book of Psalms is full of these forms of prayer, confession, thanksgiving, and blessing.

(5.) Public prayer, in the audience of men.

Prayer is represented as more efficacious when many are met and engaged as one in its performance. Matt. xviii, 19.

Also, verse 18: It is binding things on earth that shall be bound in heaven.

These several kinds of prayer are necessary to in-

spire and support each other, as air, food, etc., are all necessary to life.

II. The essential elements of prayer.

The medicine can not be good without the right ingredients. The ingredients are,

1. *Faith.* "Let him ask in faith." James i, 6.

Believe that God is, and that he rewards them that diligently seek him. Realize it. Believe he is love. Believe he is faithful. Believe he has promised. Study the promise. Get its meaning, its fullness.

Without faith, prayer has no wings. Faith is to prayer what the feather is to the arrow, causing it to fly swiftly and pierce the heavens.

Faithless prayer is fruitless prayer.

2. *Repentance.* "The sacrifices of God are a broken spirit." The incense was to be beaten in ancient times, and the heart must be broken in acceptable prayer.

Weeping prayer prevails with God. The tear-drop of penitence is a *pearl* in heaven.

When Jacob *wept*, his prayer had power over the angel. The Psalmist expected God to "put his tears into his bottle and write them in a book." Ps. lxvi, 8.

"A broken and a contrite heart, O God, thou wilt not despise."

3. *Fervency.* "The effectual, fervent prayer of a righteous man *availeth much.*"

Cold prayers, without zeal and fervency, are like a sacrifice without fire. Prayer is called a pouring out of the soul to signify vehemency. It is compared to incense. "Let my prayer be set forth as incense." Ps. xiv, 12. Coals were put under the incense, that it might become fragrant.

Prayer without fervency is *speaking*, not praying.

Fervency *baptizes* prayer—gives it its name.

Sleep when we apply for God's *favor—friendship—love!* For the *life* of our *souls!*

The promise is only to fervency. "Then shall ye find me when ye search for me with all your heart."

4. *Sincerity.* This respects the purity of our motives, the singleness of our aims. Our eye must be single. "Ye ask and receive not because ye ask amiss, *that ye may consume it upon your lusts*," that is, upon your pleasures—what is pleasing and gratifying to you, not simply and singly what will glorify God.

Solomon chose wisdom before riches, and God granted him both wisdom and wealth—had he asked wealth, most probably he would have gained neither. If in prayer our aims are holy, they will return to us like the merchant's ship from a successful voyage, bringing expected and unexpected gifts. But if we seek forbidden or unwarranted favors, our prayers will be like the brook whose waters are dried up.

5. *Stability* is essential to prayer. "Blessed is the man that endureth temptation;" "Be ye steadfast, immovable, always abounding in the works of the Lord." A pillar is steadfast, not immovable; a mountain is immovable. Since the fall, the mind is like quicksilver—the affections will not adhere to one object or stay in one position. They rove continually, and display a guilty levity even in prayer. O, how indecent, as well as profane, to trifle before God! In the presence of the kings of earth we would not laugh while we presented our petition. Angels are solemn and intent in their gaze at God—shall we

worship him with levity? To fix our minds we should fix our eyes. You can not keep the house safe while the windows are open. If we would have our hearts fixed in prayer, we must love God. Pray for love, zeal, fixedness, faith.

6. We fail in prayer for *lack of argument.* God loves to have us plead with him. Jacob said, "Deliver me, I pray thee," etc. He argues,

(1.) The *Divine command*—"The Lord which said unto me, return unto thy country." Gen. xxxii, 9.

(2.) The *Divine promise:* "Thou saidst, I will surely do thee good," and he received a blessing.

God loves to be conquered by argument. Plead his *grace.* Every drachm cost a drop of blood. His bosom is full of mercy, and shall his children die? Plead his *promise.*

7. Prayer must be *humble.* "God resisteth the proud, but giveth grace to the humble; "He knoweth the proud afar off." Consider the Pharisee at the temple.

8. Prayer must be joined with *reformation.* "If I regard iniquity in my heart, the Lord will not hear me." 'T is foolish to pray against sin, and then sin against prayer. The incense of devotion should go up from a clean altar to find acceptance.

9. Prayer should be *definite.* Make out an inventory of your wants.

10. Prayer should be in *the name of Christ.* Speak his name in prayer, and plead his merits. There can be no offering made to God but by the *price* of his appointment. If Christ is the high priest of our profession, he must enter for us into the holy of

holies. We can not find acceptance with God without a *victim.* Christ is the *Lamb.* We can not make the sacrifice without a prophet to direct us. Christ is our prophet.

11. Prayer should be *by the Holy Ghost.* "The Spirit itself maketh intercession for us." Rom. viii, 26.

12. Lastly; success in prayer requires *patience.* Note the difference between patience and indifference. Patience has a near sight of God, and a great confidence in his goodness. Indifference has no eye to behold God, and no heart to confide in him.

REASONS FOR PRAYER.

1. God is the source of all good and comfort. "Do not err, my beloved brethren, every good gift," etc. James i, 17. God has appointed prayer as the means of procuring it. "If any of you lack wisdom, let him ask of God." James i, 5.

2. Prayer will make us like God. We imitate those whose company we keep. By prayer, the soul is brought into the most intimate and reverent contemplation of truth, especially of God, his attributes, character, commands, and promises. This steadfast, admiring, and adoring gaze of faith into the Divine character, and the plan of salvation, has a transforming influence—"Beholding as in a glass the glory of the Lord, we are changed into the same image, from glory to glory, even as by the Spirit of the Lord." To the soul that loves God, and is in sympathy with him, prayer is the most powerful assimilation of the whole being to God, as it is the nearest approach to him. Our hearts are made tender, teachable, and impress-

ible. We see ourselves in the light of infinite love and purity, and, through our quickened perceptions, lively sensibilities, strong desires, and vigorous faith, are assimilated to God's image by the Holy Spirit. It is not the formal expression of our wants, but the assimilation of our natures to God, which makes prayer efficacious and prevailing. "Draw nigh to God."

SECOND SKETCH.

"*Ye ask and receive not, because ye ask amiss.*" James iv, 3.

I. We miss in regard to the OBJECT.

1. We pray for *feeling* instead of faith.

2. We pray for *happiness* instead of for *holiness.*—(Fletcher.)

3. We pray for *ourselves*, and not for others.—(Prayers for all men.)

4. We pray for our *friends*, and not for our *foes.*—(Pray for them who despitefully use and entreat us.)

No attitude of a Christian is so pleasing to God as when he pleads *for blessings on an enemy.*

You would love your child more that pleads with you to forgive its brother for having struck the suppliant than any other attitude. *Jesus's* dying prayer was not for friends but *foes.*

II. We miss the MANNER—Closet, family, *social, sanctuary, ejaculatory.* Support each other. (Blackstone, "Sciences flourish best," etc.) So piety.

III. We miss the SPIRIT of prayer—*Confession, supplication, intercession, thanksgiving*, and *praise.*

IV. We miss the MOTIVE. "That ye may consume it upon your lusts"—that is, upon your pleasure—what is pleasing and gratifying to you, not what will glorify God.

V. We miss the MEDIUM—Jesus Christ. I am poor but hold a rich man's order; his *name* is *Medium*. I, condemned, entreat sheriff or judge in vain. But I get my reprieve. Name of *executive is Medium*. (John xiv, 13, 14; xv, 16; xvi, 23, 24, 26.)

VI. If we get the right medium we miss, expecting little more *with* than *without* CHRIST'S NAME. It is equally presumptuous to ask any blessing *without*, and not ask large ones with, *Christ's name*. It is a direct insult to Christ to suppose that, with his *name* to plead, we can not get the largest blessings; and when we want a loaf, ask a *slice*, as though that *name* were not *good* for all we *need*. We ask for pardon when we should plead for sanctification—for more love when we should ask for perfect love. Take away *all* iniquity (Hosea xiv), not *some*. This will fully appear under the *next head*.

VII. We miss by NOT KNOWING AND PLEADING THE PROMISES. We are prone to address our pleas to God's *mercy*, not to his *truth*. The patriarchs said, "Lord, thou didst promise, saying, *Unto thee will I give this land*." We should treasure up God's promises as so many drafts on his power and love, and, like the man who has gone to the bank and forgotten his draft, and runs back after it, if we get into our closets without a promise, we had better put out the fires of the altar awhile, and run to the Bible for a *promise*. And then let us claim *all* the promises, or we offend.

Soldiers to fight for Jesus need rations. Jacob wrestled with promises not recorded as ours, but *remembered* simply. (Gen. xxxii, 12.)

VIII. We miss by NOT PERSEVERING. (Luke xi, 18.) *Wrestling Jacob. Perseverance* shows *earnestness* and decision.

IX. We miss by ALLOWING OUR LIVES TO DEFEAT OUR PRAYERS. (John xv, 7.) And, "if my words abide in you, ye shall ask what ye will and it shall be done." We ask for grace to keep us from *temptation*, then run right into *temptation.* We ask for *humility*, then go right to cherishing *pride.* If God sets about answering our prayer, we set about defeating him. (1 John iii, 22.)

X. We miss by NOT EXPECTING TO RECEIVE. When ye pray believe that ye receive the things ye ask, and ye shall have them. This is faith, *faith matured*—faith ripe for victory, in pardon and sanctification.

XI. We miss THE POWER OF PRAYER (*Holy Spirit*), "which *maketh intercession for us.*" Rom. viii, 26; Micah iii, 8.

IMPROVEMENT.

1. O how good is God to make prayer at once the soul's delight, and the way to blessings! A heaven to go to heaven in.

2. How depraved are sinners who will not pray for heaven! A child hates its father so much that he will not commune with him for the estate. Truly, a hell to go to hell in!

3. If such are some of the errors into which we fall, how fit that we should unite with the request of

the disciples, "Lord teach us to pray!" "We know not what we should pray for, but the Spirit helpeth our infirmities."

How solemn should we be as speaking to God! He only can correct our errors, and enable us to "offer up spiritual sacrifices acceptable to Him!"

V.

PERSONALITY AND WORK OF SATAN.

"*Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour.*" 1 Peter v, 8.

THE latter clause of this text is an incentive to observe the admonition of the former. It is to place men upon their guard. "Your adversary walketh about seeking whom he may devour." Our subject is the Scriptural representation of Satan AS A REAL BEING.

Two centuries ago this doctrine began to be denied. Dr. Priestly, to sustain the doctrine of the materiality of the soul, denied that there were angels either good or evil. Our argument depends wholly upon Scripture.

1. Existence of angels is presumptively more probable than that of men. A rational being would sooner have anticipated that God would create an order like angels than a race like men, compounded of spirit and matter. Man is the greatest mystery among creatures, a compound of Godlike and earthy natures. Angels are like God, pure spirit.

2. Evil angels are apostates from a holy and heavenly state.

This is directly proved from Scripture. "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." 2 Pet. ii, 4. No language could be more plain or literal. If this be not a description of literal transaction, then neither are the two following verses to be literally and historically construed, where the apostle speaks, in the same strain of illustration, of the destruction of the "old world" by the flood, and of the "cities of Sodom and Gormorrah." All are cited by the apostle as actual instances of admitted historic credibility, illustrative of God's vindictive justice. Mark the items in this statement:

(1.) The angels *sinned, and kept not their first estate.*

(2.) God *cast them down to tartarus* (ταρταρος), the word among the Greeks, in its substantive form, denoting that part of the invisible world where the souls of the wicked are punished.

(3.) He hath "*reserved them under chains of darkness to the judgment.*" They are held in custody, under arrest, to the final judgment day. But, for reasons not explained, they are permitted to go abroad for a time, and tempt men. This condition of arrest and custody, with some jail liberties, is alluded to, or implied, in Luke viii, 31, where the evil spirits "besought Christ that he would not command them to go out into the *deep*," that is, into the "*bottomless pit*," as the same word is rendered in the Book of Revelation. They dreaded their final sentence, "when the dragon, that

old serpent, which is the devil and Satan," shall be bound and cast into the "*bottomless pit.*" Rev. xx, 1–3. The same condition of these fallen spirits is implied in their earnest deprecation. (Matt. viii, 29, and Mark v, 7.) "What have we to do with thee, Jesus, thou Son of God? Art thou come hither *to torment us before the time?*" Here again is discovered their dread of that final sentence, to which Peter says "they are reserved under chains of darkness."

That many of the holy angels fell, involves no greater mystery than the fall of man. Here, then, we have evil spirits.

3. If the Scriptures do not teach us that there are evil angels, they do not teach us that there are good angels. If the devil that tempted Christ is not a real being, the angel that strengthened him is not a real being; and so in all cases.

Again: If there are no angels, then, by the same rules of reasoning, and of Scripture interpretation, there is no God; if no ministering spirits, then no Supreme Spirit. The Scriptures teach us the same things, by the same style of implication and assertion, in regard to evil angels, good angels, men, and God, and, so far as the Bible language is concerned, they are all to be understood as real *beings*, *entities*, or all mere *principles*. They are all *abstracts*, or all *concretes*. It is so, or the Bible has deceived us.

Again: Consider that every-where in the Bible proper names, or the masculine pronoun, are applied to evil spirits, with all the attributes of intelligence and conscious personality.

4. The text indicates that evil angels are endued

with great power. "Your adversary walketh about as a roaring lion, seeking whom he may devour."

Good angels are represented as "excelling in strength," (Ps. ciii, 20,) and as a "flame" of fire, (Ps. civ, 4.) The idea of the strength of the angels, as given in the revelation of John, excels all the conceptions of the heathen of the power of their gods. The chief of the evil angels is represented as the "prince of the power of the air" (Eph. ii, 2), and "prince of this world" (John xiv, 30). Their apostasy totally corrupted their moral natures, but did not destroy their intelligence, or their constitutional faculties. But whatever may be their intelligence, or their physical power, they are restrained and limited in their exercise of it over men. They have power to tempt, not to destroy.

The power of temptation lies in the corrupt appetites and propensities of our nature, and Satan and opportunity, suiting the temptation to circumstances, states of mind, and peculiar infirmities, give it great advantage.

5. Evil angels are numerous, and organized into grades.

"We wrestle against principalities, against powers (that is, *delegated* powers, inferior to *principalities*), against the rulers of the darkness of this world, against spiritual wickedness (*wicked* spirits) in high places, (that is, *heavenly* places, as Eph. i, 3.) Eph. vi, 12.

What a distribution of forces! How should it admonish the Church!

6. They are active—"Your adversary *walketh about.*" Satan represents himself as "going to and fro in the

earth, and walking up and down in it." Job i, 7. The same in Matt. xii, 43, etc.

It is the great activity of our enemies, combined with their malice and sagacity, that gave occasion to so frequent commands to "watch."

7. They are intelligent.

Their apostasy and malignity, as we have said, affect their *moral* nature chiefly. They are impure, and the personification of all moral corruption. But it does not appear that sin has blighted their intellect as it has their moral affections. They are still powerful to reason, perceive, remember, imagine. Among men we see the greatest intellects often connected with the vilest moral affections. Sin, in men and devils, does not blot out the intellect, but perverts it to base uses, and sharpens it for malicious and cruel purposes.

The "wiles" and "devices" of Satan, and his cunning art, are made the theme of many an earnest caution to the unwary disciple.

8. Evil angels are our adversaries. They hate all holiness, and are envious of all happiness, and are specially man's foe.

Satan is terrific by reason of his conquests. Look at Paradise! See how he prevailed against Eve! Follow down the track of history, and behold what desolations he has caused in the earth! This day he has nine-tenths of the world at his chariot-wheel. He reigns undisturbed over six hundred millions, and maintains a successful conflict in regions visited by the fullest blaze of the Gospel. In this Christian city, where sixty ministers of the Gospel weekly strive

to alarm the people, he has more than sixty, out of seventy thousand souls, openly avouching him as the captain of their perdition—probably, half of the remainder paying him a more secret homage.

IMPROVEMENT.

1. How justly are we admonished to be *faithful* and *vigilant!* We are watched by Satan and his hosts. We are surrounded by wicked men, who act as his retainers, and are the instruments of his treachery, deceit, and malice toward the servants of Christ. Thus beset on every hand, shall we not watch? We are always traveling in the midst of an ambush. All things and places have a pressing danger attached to them. Satan and his legions are every-where. They throng the streets, the fields, the wilderness. The dwellings they possess, the kitchens, the chambers, the parlors, the schools, the sanctuaries, and even their *altars.*

2. How striking the resemblance between wicked men and devils! Apostle says to the sorcerer, "*Thou child* of the devil!" Jesus says, "Ye are of your father, the devil." How little does the *liar*, the *swearer*, the Sabbath-breaker, the *tempter* and *betrayer* of man consider his moral likeness to Satan! To the Prince of Darkness he might well say, "Thy heart is as my heart," and confess a genial brotherhood. In them Satan has a double joy. He delights first in *their* ruin, to which they advance so boldly; and, second, in the infection which speaks from them to others.

3. How fitting will be the companionship of wicked

men and devils in perdition! Their doom will be determined by the law of fitness.

4. How blessed a state will heaven be to the righteous, *free from temptation!* The most holy are not so here.

5. If we would reach that blessed world, let us put on the whole armor of God. Let us fly to Christ, who alone can conquer for us.

How much need have we to be "sober and vigilant!" Shall we sleep in an enemy's country? Study the designs of Satan. Read the Bible. Converse with experienced Christians. A Jew would have poisoned Luther. A friend sent Luther a picture of the Jew, warning him to beware of that man. We have a picture of the devil, and are warned to beware.

Be *sober*—not *drunken!* How would a drunken soldier fare in battle?

Riches may make us drunk.

Honor may make us drunk.

Pleasure may make us drunk.

Be vigilant—*awake*, not *asleep!* Your enemy never sleeps.

Christ alone can defend us, and our only safety is in keeping near *him*.

VI.

ON BACKSLIDING.

"*I will heal their backslidings.*" Hosea xiv, 4.

We propose to speak of the nature, symptoms, causes, misery, danger, and remedies of a backslidden state.

I. The nature of backsliding.

It is any declension from religion, either in knowledge, faith, love, practice, or profession. It is said to be a metaphor taken from the conduct of beasts which refuse the yoke, and often takes the sense of *obstinate, refractory.* At other times, it is a metaphor taken from a traveler who turns back from his journey, and hence relinquishes his enterprise. Then, it takes the sense of *turning, returning.* It differs from *apostasy,* for that is a total renunciation of, or turning the face from, the true faith, both in fact and profession, whereas a *backslider* is often a professor of the true religion, and may be an attendant upon its forms. Backsliding may be in part or total. Sometimes it is in heart only; sometimes in heart and life. Sometimes it is temporary—as in David, Peter—and sometimes eternal, as in Judas. It is commonly gradual; often, by degrees, insensible.

II. Symptoms.

1. Want of contrition.
2. Want of confidence in God, as to pardon.
3. Want of affection to God.
4. To his children.

5. Indifference to the cause of Zion, and of souls.

6. Want of humility—of submission to afflictions, and of meekness under insults.

7. A diminished abhorrence of sin, and a diminished delight in holiness.

8. A disposition to commute, or set off, our duties against neglects, good deeds against evil deeds.

9. Inattention to the duties of religion, as *watchfulness*, *prayer*, public worship, and ordinances.

III. CAUSES.

1. A careless wandering of the soul from her own habitation to commune with things without. The soul called out of itself, and influenced by things seen and temporal, more than by things unseen and eternal. Spiritualness turned to outwardness.

2. A careless demeanor and conversation, in the absence of our religious comforts.

Such seasons of deprivation we all experience. We do not know that it is necessary, only as the soul brings a gloomy night upon itself by voluntarily turning away from the Sun of righteousness, or inviting sin or the world to eclipse his beams.

Whatever may be the cause, we do experience, at times, this state; and then it is that we are most severely tempted, and most imminently exposed. Satan then comes—having carefully waited to find us in this unguarded state—and sets upon us most fiercely to destroy us. And, while the force of the temptation is increased, the power of resistance is diminished. In seasons of spiritual joy, when the heart is filled with divine love, it is easy to give the energies of the soul, all roused and sanctified by dominant

grace, to the labors of piety and godliness. In such a state, love shed abroad in the heart is a law whose dominion is grateful and sweet.

But, in the loss of these heavenly frames—whether by the soul's defections or by the Divine economy we say not—we are too careless in deed, in word, in thought, and often grieve the Spirit till it depart from us. The mariner's course is sure, and his condition safe, when the breeze is gentle and abaft, and the sea is broad and unruffled and clear, and attracts him by its currents to the haven. There is little need to watch either helm or sail, when the elements are volunteers to navigate the craft.

But woe to him who sleeps when nature warns, and winds and waves, and adverse currents, and narrow seas, and rocky beds combine their terrors to frighten and destroy. Specially so when, in addition to all, night sets in, and darkness envelops all. Christians are sometimes thus tried, as when Jesus sent away the disciples alone in the ship, and night came on, and "the ship was now in the midst of the sea, tossed with waves, for the wind was contrary."

3. We backslide by not aiming at, and striving for, a greater growth in grace. We can not stand still in religion. The vegetable that does not flourish must wither, droop, and die. The child that does not increase in stature, we presume to be sickly, and tending to the grave.

4. By yielding to temptation. It is not the want of grace that causes us to yield to temptation, but the want of decision. Our will is not active and resolute. If we stood firm, and looked to God, he would help

us with increased power of grace. We are responsible in the matter. We are tempted to be ashamed of the cross, and we avoid it, and practically deny Christ. We are tempted with the fear of man, and we yield, and shrink from duty. We fear to lose our good name, or to be accounted a fool, for Christ's sake, and we compromise with conscience. We dread the scorn and frown of men, and we adopt a worldly prudence. We see other professors living quite at ease, with few spiritual cares and duties, and we copy them rather than Christ.

IV. MISERY.

The misery of the backslider is to be seen, in part, by a careful examination of the state of his mind and of his moral history. It must be considered that, in his religious course, he has acquired a relish for spiritual pleasures, and, of course, has conceived a disgust at the world.

Religion has, by its chastening and purifying influences, so modified his taste, and so entertained and delighted it by its sacred and heavenly scenes, that even when that taste is vitiated, and those delights are abandoned, the remembrance of superior bliss, and of the loss of it, renders him uneasy and wretched. His state is singular and affecting. It is not like one who retains an appetite for food, but famishes for the want of it. Nor is it the condition of one who has food without appetite. But it is a case in which both food and appetite are gone, leaving the wretch to remember how he once had both the capacity and the objects of fruition, but has suffered his enemy to dispossess him of both the one and the other. We ac-

knowledge that he acquires once more a relish for the world; but he can not act with the freedom of ordinary worldlings in his efforts to gratify it. The consciousness that his relish for the world has been acquired by vitiating the noble affections of the Christian state, and is gratified by an apertion from Christian privileges, and comforts, and hopes, and brilliant prospects, is a cause of disquiet, and often an element of indescribable agony to his heart.

Other men are repelled in their pursuits of pleasure by the power of a conscience whose reproofs are sharpened by no recollection of violated vows and broken covenants, of the voluntary and desperate abandonment of a repentance already past, a faith already wrought, a love already ardent, a Savior already possessed, and a God already enthroned within, to adorn with the beauty of his light, to gladden with the comforts of his presence, and to save, by the mighty working of his power, from everlasting death.

But this is the unenviable lot, the consummate misery of the backslider from God.

V. DANGER. This is twofold, *personal* and *relative*.

1. *Personal.*

(1.) Danger that you will never be restored, and thus suffer a fatal loss. "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Ezek. xviii, 24, and xxxiii, 12, 13. To-day, indeed,

you may return—Jesus calls you. The Father calls you. "Return unto me, and I will return unto you, saith the Lord." Promises invite you. "If any man sin, we have an advocate with the Father, Jesus Christ, the righteous;" "I will heal their backslidings." The example of other returning backsliders is in your favor. The parable of the prodigal son is in your favor. But your danger lies in the increased hardness of your heart "by the deceitfulness of sin," and by the abuse of higher grace and privilege. You are hardening your heart, and treasuring up wrath, and filling up your account faster than common sinners. God may soon say of you, "He is joined to his idols, let him alone;" "It is impossible to renew him again unto repentance." He now says, "Remember, therefore, from whence thou art fallen, and repent and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. ii, 5.

(2.) Danger that, if you are ever restored, you will suffer a great and permanent loss of happiness and glory. Peter recovered his apostleship, his first love, and his crown. He fled back to Christ suddenly, with bitter tears. But how long hast thou, O backslider, persisted in thy backslidings?

(3.) Danger of increased misery if finally lost. Christ threatens the Pharisees (Matt. xxiii, 14), and the unfaithful cities (Matt. xi, 23, 24), with aggravated punishment.

But, in addition to the personal danger of backsliding, there is, 2. *Relative danger.*

(1.) Danger to the faithful followers of Christ.

Your example is disheartening to them, and adds to the scandal of the cross for which they suffer.

(2.) To other backsliders. You help to keep them in their evil ways.

(3.) To impenitent sinners. You are a stumbling-block in their way. "Thou hast departed out of the way, and hast caused others to stumble at the law." Mal. ii, 8.

VI. Remedies.

1. In God only. "O Israel, thou hast destroyed thyself; but in me is thy help." Hosea xiii, 9.

2. In him it is certain. "I will heal their backslidings."

3. God is anxious to receive—he entreats. (Jer. iii, 14.) He gives up with infinite reluctance and regret. (Hos. iii, 8.) He will receive even now, after long backsliding. (Mal. iii, 7; Heb. iv, 7.) But he can receive you only in the mode prescribed by his wisdom. You must, like the prodigal, return to your father. (Hosea xiv, 1, 2.) Say to your fellow-backslider, "Come, and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up." Hos. vi, 1. And say unto God, "Behold we come unto thee, for thou art the Lord our God." Jer. iii, 22.

VII.

CHRIST OUR ADVOCATE.

"*If any man sin we have an advocate with the Father, Jesus Christ the righteous.*" 1 John ii, 1.

I. THE sinner has JOINED ISSUE WITH GOD.

1. Indictment. *Rebellion, robbery.*

2. Sinner has joined issue.

Issues are of two kinds—issues of law, and issues of fact. The point between the sinner and God embraces both.

II. God has appointed a day for the TRIAL OF THIS ISSUE.

"Because he hath appointed a day in which he will judge the world in righteousness."

III. The sinner NEEDS AN ADVOCATE.

1. *His cause is a bad one. Heinous* crimes are charged against him. Aggravated by *circumstances* against the Father. Testimony is abundant. No want of witnesses.

2. Himself is ignorant. Plea is wrong. In law and in fact he has no ground of defense.

3. *Unacceptable in his person.*

4. A Judge who can not be *deceived* nor *bribed.*

IV. AN ADVOCATE IS OFFERED the sinner.

"Righteous"—"Jesus"—"Christ"—sweet names! All significant!

1. He will not undertake what he can not perform, for he is wise and good.

2. Nor what he can not *equitably* perform. He is "*righteous*," not only personally, but officially, whose work is to honor God and secure righteousness. He is a "declaration of God's righteousness in the remission of sins that are past," and he shows how "God may be just, and the justification of him that believeth in Jesus." Rom. iii, 25, 26. As Mediator, he saves the sinner and vindicates the law, and maintains the righteousness of the throne. In him, "Mercy and truth are met together, righteousness and peace have kissed each other." He so pardons and sanctifies the believing sinners that he makes them "the righteousness of God in him." "He is made to us wisdom and righteousness."

But he is not only "the righteous," but "*Jesus*," Savior. His name denotes his successful advocacy. Also, "*Christ*"—*anointed* to this office, and, therefore, acceptable to God. He is the only one anointed to this office—the only one who can be heard as the Advocate for sinners in the supreme court of the universe. In earthly courts we may lose one advocate, and find another equally talented. Not so here.

The mercy of this Advocate is unfathomable. He makes the sinner's cause *his own*. He binds himself to his client for life or death.

3. *Conditions.*

(1.) We must accept the *ground of his advocacy*—his own meritorious satisfaction for sin.

(2.) We must accept the *nature* of *his plea*. He takes no issue with divine justice as to the legal aspects of the sinner's cause. He takes no issue with divine veracity as to the facts of the sinner's offenses.

He concedes the whole truth and equity of the indictment, and the entire fact and turpitude of the sinner's crimes, and rests his plea for the discharge of the prisoner, first, on the ground of satisfaction, offered and accepted in behalf of law; and, secondly, in view of the humble repentance and submission of the offender. If we engage Christ as an "advocate with the Father," it must be on these conditions. We must put our cause wholly in his hands, follow his counsels, accept his offers.

Our cause is indefensible in law; it is hopeful only through grace. Pardon, not vindication, is our only hope. For this we must join our prayers with Christ's advocacy—our penitence with his merits—our faith with his power. If we go to the judgment without securing his advocacy, we perish; for "how should man be just with God? If he will contend with him, he can not answer him one of a thousand." Job ix, 2, 3. The text does not say, "If any man have *not* sinned, is innocent, we have an advocate;" but "if any man *have* sinned"—if the fact be admitted, and there is no ground of issue either in law or in fact, still, though thus standing exposed to wrath without defense or mitigation of the crime, "we have an Advocate." Brethren, bless God for such an Advocate. When you carried your wounded consciences and bleeding hearts to him, what did he accomplish? He forestalled the judgment, obtained the pardon, and wrote it on your hearts. He pleads for us now. Not his lips merely, but his blood pleads. He lifts up wounded hands to plead for us. Sinner, believe and be pardoned! Saint, believe and be sanctified!

VIII.

THE PORTION OF THE SAINTS.

EXPOSITORY DISCOURSE ON THE NINETY-FIRST PSALM.

THIS Psalm has, by some, been ascribed to Moses, but the more general opinion is that David was its author. It is in the form of dialogue. If David were its author, we may suppose that there were three persons discoursing together, one of them divine. From the first to the fourteenth verse, David and Solomon may be considered the parties; while God himself, having "hearkened and heard," suddenly addressed both, in the words from the fourteenth verse to the close of the Psalm. According to this plan, the dialogue opens with the following words, addressed by David to his son:

VERSE 1. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

He that dwelleth in the secret place—that is, the believer, who fears God and works righteousness.

The imagery seems to be borrowed from the ancient style of building, or of constructing tents, in which the master of the house had his own secluded rooms, into which none but favorites were admitted. "The secret of the Lord is with them that fear him." The secret of God's love can not be explained but by the soul's experience of it in the pardon of sin. Thus the "love of God is shed abroad in the heart by the

Holy Ghost." But, by the "secret place," the Psalmist may allude to the *holy of holies*, the private apartment and dwelling-place of Jehovah, into which none might enter but the high-priest alone, and he but once yearly. But *we* may come boldly unto the throne of grace, into the "holy of holies," not seldom, or year by year, but may dwell there, and go no no more out forever.

"*Shall abide under the shadow of the Almighty.*" This may refer to the wings of the cherubim overshadowing the mercy-seat, as a token of that notice and protection which God will extend to them who approach these symbolic scenes, and dwell in the secret place.

VERSE 2. "I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust."

This commences Solomon's response to the paternal admonition contained in verse 1. Solomon, at that period, was humble and devout, and might have been expected to give such an answer to the kind admonitions of a pious father. As though he had answered, "I believe as thou sayest, that to dwell in the secret place of the Most High will secure to me his sheltering care and protection, and I am resolved there to dwell. 'I will say of the Lord, He is my refuge and my fortress.'" These words, *refuge* and *fortress*, are familiar to the readers of the Bible. There were two sorts of these defenses, namely, natural and artificial. The former were among the cliffs and caves, and bold precipitous banks of mountainous regions, sometimes nearly inaccessible, and wholly so when occupied and defended by a few persons only.

Judea afforded many such "strongholds." They are frequently spoken of in the Scripture history of those wars which were carried on between David and his enemies. Mount Zion, in Jerusalem, was a noted one. The artificial fortresses were walled towns and strong towers, constructed for municipal and border protection. These defenses Solomon repudiates as sources of confidence. His true safety was not in them. In the spirit of true faith, he turns his hopes from these "vain things for safety," and exclaims, "I will say of the Lord, *He* is my refuge and my fortress: my God; in *him* will I trust."

VERSE 3. In this verse David resumes the conversation. As if he were exceedingly gratified at the pious resolution expressed by Solomon, he breaks out in strains of pious confidence, to recite to his son the favors and blessings which will flow to him on the fulfillment of his resolutions. "Surely he shall *deliver* thee from the snare of the fowler, and from the noisome pestilence." This promise may be considered as a pledge of blessings to the body, and to the soul. It is a promise of life to each. The snares of his enemies, whether for the life of his body or the life of his soul, shall be laid in vain, for God will deliver him. It is also a favor from *Providence.* Whatever destructive agents God may commission to desolate and destroy, he shall so control those ministers of his vengeance that Solomon shall be secure. By the snare of the fowler we are to understand the machinations of ambitious, hostile princes, of heartless politicians, and the devices of evil spirits. By the "noisome pestilence" is meant the

afflictions sent upon the world by God's providence. So broad is the Christian's *charter of privilege!*

VERSE 4. "He shall cover thee with his feathers, and under his wing shalt thou trust; his truth shall be thy shield and thy buckler."

"*He shall cover thee with his feathers.*" The figure indicates not merely the utmost care of Providence, but more particularly the extreme tenderness and solicitude which prompt that care. The preceding verse sets forth the *beneficent providence*, but *this*, the *sympathetic love* of the Godhead. The Savior's pathetic lament over Jerusalem will assist the reader to understand, in its full force, this interesting language: "O, Jerusalem! Jerusalem! thou that killest the prophets," etc., "how often would I have gathered thy children together, as a hen gathereth her chickens under her wings!"

"*His truth shall be thy shield and thy buckler.*" Here we have an assurance of the *efficiency* of God's providence, as we just now had of its solicitude, or tenderness. The hen affords uncertain protection to her brood, for her wing is feeble; but the Christian's trust is not only in the charity of God's infinite benevolence, but also in the efficacy of his eternal truth and omnipotence. God's guardianship is watchful, like the affection of the bird for its young—it is formidable, like the warrior invincible in arms.

VERSE 5. "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day."

Fear is one of the most distressing states which the mind can assume. No matter whether there be cause for fear or not, when the passion seizes us, we

can suffer no greater agony. But they who trust in God shall be saved from *fear* and its "*torment.*"

"Thou shalt not be afraid for the *terror by night*"—that is, the dread of secret foes, of tempests, etc., which may come upon us in our defenseless moments—"nor for the arrow that flieth by day." The unseen messengers of wrath, which, like the swift arrow in the hour of battle, we can not of ourselves discern nor avoid, shall not injure thee; nor shalt thou *fear* them, because thou shalt feel that God is thy shield.

VERSE 6. "Nor for the pestilence that walketh in darkness." Such a pestilence prevailed against the Assyrian hosts, as they reposed under the walls of the devoted city, waiting to destroy it. Such was the scourge in the *midst of us* five or six years since, when the hands of so many hung down, and fear filled the hearts of the strongest. Even then there were instances in which the joy of God's people was full. Some, under the influence of this strong trust in God, never felt one anxious emotion. They were not afraid of the pestilence which walked in darkness.

VERSE 7. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

However desolating the scourge, though it were to sweep away nations—though its victims were thousands and tens of thousands, falling around thee—yet thou shalt be secure. Not only shalt thou be saved from death, but thou shalt be kept, amidst such appalling dangers, from the very *fear* of death. The sprinkling of that blood, which speaketh better things than

the blood which saved the first-born of Israel, shall be a token to the angel of death, and stay his hand.

VERSE 8. "Only with thine eyes shalt thou behold and see the reward of the wicked."

As Israel beheld Pharaoh and his hosts discomfited, and overwhelmed in the waters of the sea, so shall the good man behold, but shall not share, the wrath of God against the wicked.

VERSE 9. "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation."

Here other figures are introduced, and David, in a very proper manner, invokes his own experience in confirmation of his doctrine concerning providence. "The Lord, which is *my refuge*." I trusted in God, and was not confounded. He helped me in six troubles, and, in my seventh—in my great and *sore* trouble—he has not forsaken me.

"Even the Most High thy habitation." God, infinite in wisdom, and mighty to deliver, is the dwelling-place of the righteous. How amiable is this parental example which David urges on the attention of Solomon, and by which he confirms the faith of the young saint, and encourages his trust in God! Happy father who can say to his child, "Follow me as I follow Christ."

VERSE 10. "There shall be no evil befall thee, neither shall any plague come near thy dwelling."

"*No evil*"—that is, evil to the ungodly, may be a great blessing to the godly; and, if any of the plagues which come upon the world should light on the head of the Christian, they shall be no curse to him. Death may be an officer of justice, or an angel of

peace. It may come to deliver the soul over to tormentors, as with Dives; or it may convey it to Abraham's bosom. Even the *dwelling* of the righteous (God is his habitation) shall be secure forever. The allusion seems to be to the difference made between the dwellings of the Egyptians and those of the Israelites, mentioned in Exodus xii, 23, "For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the Lord will *pass over the door, and will not suffer the destroyer to come into your houses to smite you.*"

VERSE 11. "For he shall give his angels charge over thee, to keep thee in all thy ways."

Here the *method* of the saint's security is set forth in the clearest terms. "*He shall give his angels charge concerning thee.*" This is an "exceeding great and precious promise." It is intended to banish fear from the hearts of God's people. Their faith should always see around them these powerful agents of God's will, placed in commission over them, and "charged"—like the nurse by a tender parent—to be most vigilant and active in their office and work. "*In all thy ways.*" Wherever the ways of righteousness conduct the good man, if it be to prison or to the cross, angels will "keep" them there. They will wait on the body while the soul inhabits it; and when the spirit "bursts the bonds," those "ministers to the heirs of salvation" will triumphantly bear the newborn saint to heaven.

VERSE 12. "They shall bear thee up in their hands, lest thou dash thy foot against a stone."

Helpless saints find help in God. His ministers are very considerate, and, watching for the failures of their charge, they help the infirmities of the weak. As the nurse bears the child in her arms, so the angels of God entreat the heirs of salvation. God has "charged" them to do so, and they love to do his commandments.

VERSE 13. "Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet."

Through Christ, they shall tread the wicked under their feet; the example and influence of sinners shall be despised, and shall have no power to injure them. Satan, too, and all the powers of darkness, shall be resisted and overcome. So was it with Christ in the day of his temptation; and thus shall it be with his followers.

VERSE 14. Here we suggested that God himself takes up the discourse. It is true, indeed, that it is still the language of David; but, if so, that he speaks *for* God is evident.

"Because he hath set his love upon me." Here is a description of character. It was faith before, but now it is love. He must love much who trusts much. He who trusts in God as his refuge, is such a one as "dwelleth in *love*, and so dwelleth in God."

"*Therefore* will I deliver him." *Wherefore* will he deliver? Because, says the Universalist, *God* loves *him;* but here it is because *he* loves *God.* "I *will set* him on high (above the reach of evil), because he hath known my name" (my new best name of love.)

VERSE 15. "He shall call upon me, and I will

answer him." Some say, "What profit is there in prayer?" Ask God. He says, "I will answer him." Did not David pray? Did not Solomon pray? Did not the apostles and first disciples pray? What a religion that must be, which claims the Bible for its text-book, and yet ridicules prayer! Thus does atheism traduce the Divinity.

"I will be with him (the praying man) in trouble; I will deliver him and honor him." This promise is beautifully illustrated in the case of Daniel. He believed in prayer. He would pray if it broke the king's decree; he would pray if it cost him his life; he would kneel three times a day and pray; yea, he would pray if it were in the lion's mouth. In the eye of prayerless *Christians* (*!*) what a fool was this same Daniel! Why did he not think to ask himself, "Does not God know my wants? Why, then, should I *tell* him? Is he not merciful and able to bless me? Why, then, should I urge him?" Daniel had not learned in such a school. He hies him to his chamber, "and prays, and gives thanks to God, as he had done aforetime." What follows? "My God hath sent his angel, and shut the lions' mouths that they could not hurt me." "God delivered him and honored him."

Verse 16. "With long life will I satisfy him." Daniel's life was preserved by miracle. Every good man will find his life long enough, when it answers the great end of probation—it enables him to prepare for heaven.

"And show him my salvation." This is the last and greatest promise—the sun in this bright firma-

ment of promises. "*Show* him"—what he can not now conceive. Though he dwells in God, and angels are his guard, yet all his present experience affords no idea of that salvation, which (in due time) "I *will show* him."

No reflections can add to the luster of this beautiful Psalm. No language, no criticism, can add to its force or sweetness. It is enough if we have called attention to its varied thoughts, and awakened meditation. It is a psalm for all. Whether one be young or old, in sorrow or in a career of high prosperity, it affords instruction of the richest sort, in a form almost inimitably attractive. Its allusions to the scenery of the tabernacle, or temple, and their forms of worship, are very impressive. It places Solomon before the youthful reader as a striking example of royal juvenile piety—of true wisdom—of a spirit then aspiring to higher glory than the world could promise—even to the honor which comes from God. David, acting the part of an exemplary parent, leading his son to the altar of God, and confirming his faith to the utmost, is an example to the old. This Psalm is, indeed, a "charter of privilege" to the Christian. It aims to annihilate tormenting fear, and fill him with all the comfort of hope. I will do thus—and thus—and thus, for him, and "*show him my salvation.*" O blessed words! "exceeding great and precious promise!" Take it, Christian, whoever thou art; let it be thy strength in temptation, thy comfort in distress, thy balm in sickness, and thy music in death. Take it for light to guide thee here; and when the shadows of death thicken on thy path, turn thine eye from the

gloom—glance at this constellation of promises, and then fix thy gaze on this bright sun—"*show him my salvation.*" Yes, thou child of sorrow, when the end approaches—when all "his waves and billows go over thee," listen to this voice—this music—these swelling notes of David's harp—and as thy soul spreads its pinions for an upward flight, the ear that listens shall catch thy last soft whisper, echoing back, "SALVATION!"

IX.

THE SON OF MAN LIFTED UP.

"*And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life.*" John iii, 14.

A COMPARISON is here instituted between the brazen serpent in the wilderness, mentioned in the twenty-first chapter of Numbers, and Christ. In presenting Christ to you, we shall, at present, follow the suggestions of this resemblance.

I. A RESEMBLANCE BETWEEN THE DISEASE OF THE ISRAELITES AND THAT OF THE SINNER.

1. *Origin.*

They were bitten by fiery serpents. The wilderness all through was infested with them, but, till then, they were preserved. Fiery, from their color, rage, or the inflamed wounds they inflicted.

Satan, that old serpent called the devil, has wounded

us all. These wounds are in the soul. Wounds are severe and dreadful according to the delicacy and vitality of the part wounded. A wound on the flesh can be easily borne; but, if it be the eye, an artery, or the heart, who can bear it? But the wounds inflicted by Satan are of the soul, more delicate than the eye. They are inflicted on the will. A poison of Satan's works there. Eve *put* forth her *hand.* Will is no longer like the golden bridle of Minerva.

THE AFFECTIONS—*Desire* is poisoned. As a sick man calls for wine in a fever, so you call for any thing but Gospel cures. You do not hunger and thirst after righteousness.

Affection of Grief—You grieve for the want of riches but not for want of Christ; for a *cancer* in the body, but not for a cancer in the heart.

Affection of Joy—You rejoice in a wedge of gold, or the cure of bodily pain, but not in an opportunity to secure an estate in heaven, or the healing of your sick and dying souls.

CONSCIENCE IS SICK.—Your conscience is *defiled,* like Paul's. "I verily thought with myself I must do many things contrary to Jesus." It is an *ignis fatuus* leading astray.

Dumb conscience will no more warn.

Dead conscience, having lost its sensibility, like a sensualist who no longer reckons himself a transgressor.

2. But sin not only wounds, but *poisons.* The serpent's bite poisons. The poison of sin has spread over your whole soul. Wounds may be cured, but not poison. Wounds are local, poison universal. Insert one drop into any part of the system, and it

spreads every-where. It is the corruption of the blood, not merely of the bone or the flesh. The bite of the serpent may be on your hand, but it immediately affects the whole body. The poison flies to the head, the heart, the lungs, and deranges every organ of the body. Sin may have stung you only in a local part of the soul at first, but it instantly reaches to every part—the will, the affections, all. This poison has made your soul weak, inflamed passion, despoiled beauty, and turned the soul's bloom into the paleness of death. Once its beauty was like sparkling gold, but the gold has become dim.

The soul which had an orient brightness, whose polishing was like sapphire, whose understanding was full of knowledge, whose affections were seraphic, this soul is now dying of poison.

Poison destroys the appetite, the comfort, and ushers in death.

The sinner is like Cleopatra. The asp is brought in a basket of flowers and fruit, but its bite is no less deadly. He applies the serpent, and dies amid the empty compliments and pageantry of fashion.

O, what symptoms are developed under the power of this poison! Our parents broke the box of God's covenant, and what swarms of vile distempers came forth!

Pride, the tyranny of the soul—lust, its fever—error, its gangrene—unbelief, its plague—hypocrisy, its scurvy.

Hardness of heart, the stone—anger, the frenzy—malice, the asthma—covetousness, the palsy—sloth, the jaundice—apostasy, the epilepsy of the soul.

Poison of soul is the worst poison—most difficult to detect, most painful to endure—most reluctant to be cured, and most sure to prove fatal.

Body may be sick, and conscience quiet. Not so the soul. The body may be sick, yet God loves us; but not so the soul. Shall we not fear these soul wounds? Shall we suffer the serpent, Satan, to hide in our chambers, and circle our beds, and invade our retirement, and never resist him? Shall we apply no remedy? The children of Israel cried, and God heard; Moses prayed, and God answered. Have we here no Moses to pray? Is there no help for these dying millions?

II. Resemblance of remedies.

1. That which cured was in the likeness of that which wounded. Christ was made "in the likeness of sinful flesh."

2. Serpent was "lifted up"—so Christ. The object of this was to exhibit to the eye. The serpent must be seen in order to the cure. So Christ must be exhibited to the eye of the understanding, and of faith. Though born in obscurity, he became the most renowned of men. Though meek and lowly, he is held forth to the view of the world. Moses lifted up the serpent on a pole, and exhibited Christ in the sacrifices of the law. Christ is more perfectly lifted up to view by his miracles, his life, his death—above all, by his death on the cross. It was the lifting up by the cross that he speaks of. Christ is to be set before the minds of men, and the eye of the world, by the cross. Christians, ministers, should lift up the Son of Man by their holy lives, their consistent pro-

fessions, their preaching; but always as the crucified One. This is the ensign for the people. In vain do we hold him before the eye of a dying world, if the cross be kept out of sight.

III. Application of Remedies.

Whosoever looks at serpent—whosoever believeth on Jesus. The Hebrews looked by sense, the sinner by faith.

1. Each must be convicted of wounds. This is generally by feeling the pain, remorse. When convicted, don't look at the wound, but at the brazen serpent, Christ.

2. Some try other remedies—*morality*. Some say, No matter about looking, we shall be healed anyhow. But see the dying all around, like the camp of Israel—some, so wounded as to be helpless, carried by friends. Fancy them wasting in their tents; little children dying, and parents running with them. So do you. Take care of your wounded children, friends and neighbors.

Would you be perfectly healed, keep looking. It is your only hope. The body will lose its disorders in the grave—not so the soul. Its diseases, unless cured by looking to Christ, are eternal. Christ is not lifted up in hell.

An ancient painter said he painted for eternity. So do you, sinner. Your heart is the canvas, thought and purpose the pencil; heaven and hell supply the colors, tinging it for eternity. Every hour you lay on some shade. I knew a man poisoned ten years ago. He lingered five years and died. He never expected to recover. Hour after hour the fatal

death-march slowly and surely moved toward the citadel of life. But O what is that to eternal poison!

Sinner, Christ is now lifted up for your healing. Earth is the scene of the evil; so, also, of the remedy. No time to lose. Poison works death surely and rapidly. Lift up thine eyes even now to the cross. "Behold the Lamb of God which taketh away the sins of the world."

X.

GRATITUDE.

A THANKSGIVING DISCOURSE.

"*Offer unto God thanksgiving.*" Ps. l, 14.

GRATITUDE is commended by the serious of all ages, and of every sect in philosophy or religion. We must presume, therefore, that it is a virtue, and that its tendency is generous upon man, both in his individual and social state. But it is desirable to perceive the propriety and utility of virtue, and not rest in mere presumption. It is as much as man will do to surrender up his views under the persuasion of sure and great advantage; and more than he will do, to surrender them with an uncertain hope of gain by the act. Man has, by nature, such a relish for corrupt and sinful pleasures, and such an aversion to the duties of religion, that neither can be conquered until he comes to the full and firm persuasion that religion

is a blessing, and the want of it a curse. To produce this firm conviction on the subject now before us, we will inquire into,

I. THE OBLIGATION,
II. THE OCCASION,
III. THE EXPRESSION, and
IV. THE UTILITY OF GRATITUDE.

I. First, then, let us consider the OBLIGATION OF GRATITUDE. This arises from the nature of equity. Equity defines the absolute, or abstract principle of justice. It is essential to equity that an equivalent be rendered according to quality or value, and it respects moral principles, and the claims of moral affections and sentiments, no less than legal forms and commercial interests. None doubts whether equity tends to secure and advance the happiness of man, or that it is fundamental to virtue. But let us illustrate this point.

A furnishes B a year's provisions for his table. It is equity in B to return to A something of equal value, or something which it shall be agreed between them is equally calculated to administer to the comfort and well-being of A. But suppose the donee, B, has nothing to return of equal, or of any, value, and A consents to furnish him a year's provisions without any recompense. In this case, a spirit of equity has no means of expression, and, indeed, would not be a just response to that temper in A, which prompted him to make so generous an offering. Had A furnished the provisions in barter, or in sale, equity would have been the spirit of the action. And, had B repaid him the full value, equity would

have responded both in sentiment and deed. In this case justice would have ruled the parties throughout. Justice would have moved A in furnishing the food, and justice would have been B's suitable response.

But, set aside the *quid pro quo;* let A become a donor without any expectation of receiving as much again, and B the donee, without any power, or hope, of restoring the value of the gift, and then the spirit of mere equity on B's part is unsuitable, for two reasons:

1. It can not be expressed.

2. It does not assort with the temper of A, and form a suitable response to that temper.

It can not be expressed. The only mode of expression is repayment; and this is beyond B's power. The temper of A was benevolent, not that of simple justice; gracious, not that of simple equity. The response, therefore, from B must be *gratitude,* not equity. Equity is a return for justice, but nothing except gratitude, the gift of the heart in warm, and pure, and generous affection, is a suitable return for the sympathies of benevolence.

It would seem, then, that gratitude is that temper of the heart which forms the only suitable response to benevolence; and that it arises from the reception of good at the hand of another, which we are not expected to repay. Whenever we are the subjects of another's benevolence, we are to repay our benefactor in the offerings of gratitude. Equity excludes the idea of gratitude, and benevolence excludes the idea of equity. The obligation of gratitude is as plain, and as distinct, as the obligations of justice, or of any

moral virtue. And this is the reason that all mankind, in every age and condition of the world, have agreed upon the propriety and the excellence of this virtue. God himself has so constructed the moral affections of our being, that gratitude becomes the natural and appropriate return for benevolent acts and sympathies, to the exclusion of all other modes of requital, more absolutely than gold is made the legal tender in payment of equitable claims.

II. The occasions of gratitude.

These are found principally in the providence of God. All good comes from God, and now, on the ground of equity or justice, all as the fruit of pure benevolence. We can restore nothing for the least of his gifts. We are too poor to remunerate him for the air which we consume in one respiring act. The occasions of gratitude, then, toward God are as frequent as his gifts, and as pressing as their immeasurable worth can render them. Let us turn now, and mark the history of his providence toward us as a nation, as families, as individuals, and especially as Christians. We can speak only in general terms.

As a nation he has granted us peace, not war; health, not the pestilence; the preservation of the Constitution, religious freedom, benevolent societies and institutions; a pervading moral and religious sentiment; a diffused system of popular education; a high standard of art, civilization, and public enterprise.

The history of the Revolution is like a miracle of deliverance. Consider the English power; our weakness; and our scattered population, gathered from all the nations.

Consider the history of Providence to you as families. Many of you have not been broken in your family circles; others have seen their friends die in triumph.

Consider God's providence to you as individuals. Life, health, reputation, property preserved; goods accumulated; influence extended.

As Christians, religion is foremost of all blessings. Consider the abundant grace of the Gospel in conversion, sanctification, comfort and aid in trouble, wisdom and counsel in action, and the hopes of a future life, all calling for stronger faith on our part, and more ardent zeal and love. If any are backslidden, yet they are in mercy spared to repent. These are great mercies.

III. The expression of our gratitude.

Formal expressions of gratitude have obtained among men, and constitute no inconsiderable portion of the civilities of polished life. They have obtained in all, or nearly all, religions—all, at least, which recognize the existence of God, and his providence over his creatures. The Jew had his thank-offerings, as well as sin and peace-offerings. And the Christian is blessed with eucharists, both common and sacramental, which it behooves him to celebrate with clean hands and pure heart.

1. Personal favors require private praise.

2. Domestic comforts demand domestic praise—worship in the family; God confessed in all your business life.

3. National blessings demand harmonious praise from the public voice.

For this, the nation should concert the times and seasons of its offerings; and this requires the action of magisterial officers, who are the only organs through which the public can utter its resolve, or express its inclination, to join in offerings of gratitude and praise.

Are praise and thanksgiving to God the only acts in which men shall not unite their social powers? At his command, empires rise and fall. We have a national character to support before God.

The first Congress were patriots. They practiced frequent religious solemnities. God helped them. Shall we forget it?

Thanksgiving to God must be the expression and fruit of our repentance. We have abused Divine benefactions. Gratitude must commence in lamenting that abuse. Without repentance it is mockery.

If repentance is not in the *expression*, it is not in the *heart*. It is a law of our constitution that what we deeply feel, we long to express, and with difficulty conceal. If gratitude is in our hearts, thanksgiving and praise will be rendered by the lips, and by every appropriate method, in all appropriate times.

IV. The utility of gratitude.

Gratitude is useful, because it invites the continued and increased efforts of benevolence toward the thankful. This is not only true between man and man, but also between man and his Creator. Ingratitude diverts the charities of Heaven from him whose ingrate heart is found to cherish it. Or, if such receive the gifts of Heaven, those gifts are charged to their account as blessings, abused, perverted, and to be

accounted for, in such a manner as that they prove a curse, by increasing the horrors of the day of retribution.

Useful in its expression, because it communicates to others a testimony of God's goodness; nourishes other virtues, as benevolence—and especially the grateful man, in change of circumstances, would be benevolent.

If gratitude is a virtue, it is not true that all virtue consists in *disinterested* benevolence. The language of gratitude is, "We love him because he first loved us." All gratitude arises from the impression that good has been received from the object of grateful affection. Gratitude always sees the giver through the gift. The benefice is the channel through which the grateful heart pours forth its holy offerings to the gracious benefactor.

Whoever will read the Bible with diligent attention, and give it a fair interpretation, will not fail to see that God demands our gratitude, and that his gifts are granted with the express intention that they shall attract us to the giver. "Despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?" How is such language to be reconciled with that system of theology which condemns all those affections of the heart which are turned toward God by the impulse imparted to them through the power of his goodness?

Genuine gratitude has a ready and retentive memory. It recollects the favors of last week, and month, and year, as well as the blessings of the present day,

and hour, and moment Have we a memory which delights to cherish the remembrance of God's former mercies, and treasure them as the elements of kindling gratitude and praise? Are all the instances of God's providential favor, and of Jesus' gracious pity, recorded on the table of thine heart? Do you value them more than all the gold, and fame, and temporary comfort which the world either lavishes, or promises to pour, upon you? If so, you are beginning to be blessed; you are commencing the work and entering on the joys of angels; and you are preparing to be an angel before the throne of God. But ingratitude is sufficient to fashion man, or angel, to a devil; and it has already accomplished the foul deed.

XI.

THE HEAVENLY STATE.

"*In thy presence is fullness of joy; at thy right hand there are pleasures for evermore.*" Psalm xvi, 11.

HEAVEN is signified by the terms "Thy presence," and "Thy right hand."

Two particulars should be noticed in regard to it; first, the *fullness*, and, second, the *duration* of its joys.

Heaven is a *state* and a *place*. That it is a state none question; that it is a place we might infer from philosophical necessity. We have bodies, and shall have. The Scriptures affirm it: "I go to prepare a *place* for you."

The general *characteristics* of heaven are, *purity*, *knowledge*, and *blessedness*. Its society are *God*, *angels*, and *saints*.

These characteristics are especially spoken of in the text, and will form the theme of our discourse. There is, in the Divine presence, or in heaven, FULLNESS OF JOY. This implies, negatively, displacency at nothing, and, positively, *complacency* in every thing. Let us take up the latter. The bliss of paradise implies,

I. THE SOUL'S COMPLACENCY IN ALL THINGS.

It implies,

1. *Self-complacency* in our intellectual and moral characters; in our knowledge, thoughts, sentiments, affections, principles, and purposes. It has nothing to regret, condemn, reform, or amend, in our judgments or our tempers. O how strange it will be to us to find every thing right!

2. Self-complacency in regard to the past. There will be no regret for the past, any more than for the present. Now we review our lives with a disapprobation which causes grief. However we may *disapprove*, in heaven there can be no grief.

Our past sorrows will not seem too many or too severe. We shall feel that we never suffered a pang too much. Whether it arose from repentance or from providence, whether it was seated in the body or in the soul, we shall feel that every pang came in the right form, at the right time, and in the right measure; that it was neither too light nor too heavy, too early nor too late. Every sigh, and tear, and groan, every deprivation and every persecution, will then be

recollected with inconceivable gratification, and will provoke our complacency and gratitude.

Now, if our living is taken away or our honor is tarnished, if our health is impaired, or our friends fade and die, we are ready to exclaim against Providence, or to wither in silent despair. But the saints will remember and review such afflictions with unspeakable satisfaction.

In that blessed world the sins of this life will inflict upon the soul neither remorse nor repentance. Here gracious hearts are filled with godly sorrow at the remembrance of transgression and the remains of carnal appetite. But the hearts of the glorified will not lament. The just made perfect will feel no repentance, and the sanctified and spotless will have no carnal tempers. Now sin provokes in the believers self-reproach and indignation. Such can not forgive themselves, even when God forgives them. They abhor themselves like Job, and repent as in sackcloth. Their penitence is not distrustful and death-working, like the sinner's, but still it is penitence; and they are unwilling to part from it all the days of their life. The happiest hours of the best Christians are softened by this penitence. They may have ascended the mount of regeneration, the mount of faith, the mount of love; but on the loftiest summit they shall find no soil barren of repentance, no region so clear and lofty as never to see a cloud, or feel the refreshing moisture of its gently falling showers. Our earthly graces are moral buds and blossoms. They are most beautiful and fragrant when watered with drops of generous sorrow. When these buds of grace become the ripened

fruits of glory they can endure perpetual sunshine. There they will be garnered in a tearless heaven.

Not even sin in its recollections will afflict the sainted spirit. It had a sting on earth which can not reach to heaven. The saved will not love sin. They will abhor it most intensely, but it will have no power to inflict pain or unpleasant regret on the redeemed and glorified. Sin purged away by the blood of the Lamb will be as though it had not been. The restitution of the soul to its original innocency and purity will be complete. Consider how much rapture must arise from perfect self-complacency!

II. Complacency in the saints.

In all of them, whatever relations of amity or hostility, of love or hatred, like or dislike, we bore to them on earth, there is in heaven nothing but complacency. Some innocent persons are disagreeable to us here. Their manners offend our tastes. They will become very lovely to us in heaven. Some are profane and malicious. We avoid and fear them. But if washed in the blood of the Lamb they will become delightful companions. Some were our enemies, and injured us in the grossest and most dreadful form. We almost felt that if they went to heaven we would gladly go elsewhere. How changed in heaven! If there be *special friendships* in heaven they will spring up between such persons.

III. Complacency in angels.

Angels differ from saints:

1. Saints have *bodies*, angels have *not*.
2. Saints have sinned, angels have not.
3. Saints are redeemed, the angels are not.

4. Saints have a certain experience of sin and its evils, of redemption and its bliss, angels not.

5. Saints have a peculiar love and joy from these sources, the angels have not.

6. Perhaps angels "excel in might," while man excels in intellect, in ardor, and in bliss. We shall "awake in his *likeness*." "We shall be like him, for we shall see him as he is." We shall be "as the angels of God." It is only in some respects now that we are "made a little lower than the angels." Whatever difference there may be between the two natures, saints will look on angels with complacency, and mingle with them with delight. There may, also, be some special friendships with angels who ministered to us while on earth, as the angels who appeared to Jesus *strengthening* him, or the angels that rescued Peter, and Paul, and Silas from prison.

IV. Complacency in God.

This will be manifested in his persons, in his attributes, and in his providences—in his persons as those of Father, Son, and Spirit; in his attributes, whether natural, mental, or moral; and in his providences in all that relate to heaven, earth, and hell; but chiefly in that economy which gave Jesus to be the Savior of the world. Redemption will be the theme of the saints forever.

Such is heaven. How unlike the world of despair, where all is *displacency!* where the soul delights in nothing, and nothing in it! Without one friend, or the possibility of ever finding a friend—a *universe* of foes—*foes to God and to one another*—where the soul shall never bestow nor enjoy one act of merciful kind-

ness! Reproach from within and without, from God and from associates, and from conscience forever!

In conclusion. What hath Jesus wrought for us! How great the happiness of the saints! How rich their reward! How compensatory of the sorrows of separation! What a balm it is to know that we shall, if we be pious, meet our friends who died in Jesus before the throne! This doctrine is involved in the account of David's child, Lazarus in Abraham's bosom, and where we are forbid to sorrow as those who have no hope of being reunited to pious friends forever.

Death is called a sleep, and the figure would be flagrantly incorrect, if at our waking again we should not know our friends. The breaches made in our earthly connections may be repaired amid the brightening scenes of heaven. No dark mist or shadow will so veil the forms of our friends in paradise as to render their features mysterious or unknown. Raised to a state ineffably exalted, we may mingle with those whose association was so enrapturing below, to commune of the wonders of redemption, and celebrate the grace which led us to glory. We shall re-assemble, with our children, and parents, and companions, to live and love again forever. Surely, then, we may rejoice over the solitude of the grave, for it is the prelude to the fellowships of immortality. O let us seek that blessed religion, whose beautiful revelations dispel the darkness of our bereavements, and, suiting themselves to the purest affections of our nature, add the bliss of renovated and perpetual friendships to all other delights, in God's presence, where there is fullness of joy.

XII.

RELUCTANCE OF GOD TO PUNISH SINNERS.

"*How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me; my repentings are kindled together.*" Hosea xi, 8.

THESE words were spoken by the prophet in the name of God. They express the sentiments of the Divine mind toward men as sinners—as *redeemed* sinners. Ephraim and Israel, names embracing the ten tribes, were the subjects of the interrogations of the text. Admah and Zeboim, cities destroyed with Sodom and Gomorrah by the desolating curse of Heaven, are mentioned as examples of that vengeance which Divine justice awards to backslidden Israel. The expressions, "Mine heart is turned within me; my repentings are kindled together," are not to be considered as indicative of irresolution on the part of God; but rather as a development of deep and earnest sympathies in the states and prospects of his creatures.

The text teaches us that God is not all intellect. The movements of his infinite mind are not in the form of cold and heartless speculation. A thousand sympathies, holy as the name he bears, and intense as the splendors of his throne, give to the actions of his infinite mind their divinest forms, their most charitable effect. The text teaches us, also, that man shares largely in these holy sympathies, and holds an

eminent place in the considerations of the Divine mind. We say the text *teaches us* these truths concerning God, and concerning man; for what God was when he lamented over Ephraim, in the language of the text, such is God *now*. And what sinners were among the tribes of Israel, when Hosea waked the notes of his prophetic harp in numbers so bold, pathetic, and severe, to sing their miseries and God's anxious care for them, such are *sinners now*. As the instructions of the text, therefore, must be applicable to ourselves, we shall attend to the import of these instructions, as they are embraced in the following proposition: It is *with extreme reluctance* that God punishes sinners. We shall inquire,

I. WHETHER THIS PROPOSITION IS TRUE.

II. If true, WHY IS GOD RELUCTANT TO PUNISH SINNERS?

III. WHAT INTEREST HAVE WE IN THIS SUBJECT?

I. Is it true that GOD IS RELUCTANT to punish sinners?

We argue the truth of this proposition,

1. From the general character of God, as revealed in some of his works. His works proclaim him benevolent. Look at the earth, the eldest offspring of his wisdom and might, as he has recorded its history in the sacred page. Is there one indication that malice had aught to do with this grand enterprise of Jehovah? No; far otherwise.

The position of the earth, in its relation to the heavenly bodies, calls forth our belief of God's benevolence. Suppose the earth had been placed at one-third its present distance from the sun, and man had

been cursed with an ability to suffer, in deathless agony, all that this angry provision of apparent malice must have inflicted upon him!

Or, suppose it had been placed at thrice its present distance from the sun, and man had possessed his present physical organization, susceptibilities, and wants, with this decree added to the present law of his existence: "*Here live, and here suffer, forever!*"

Or, suppose, lastly, that the earth's orbit had been so elongated or compressed, at its extreme and proximate, or aphelion and perihelion, points, that its semi-annual changes would have exposed us to both the extremes of suffering, of heat and of cold, which would have resulted from the positions already supposed, suffering intolerable—yet by Divine appointment. Perhaps, in either of these cases, we might have raised the inquiry whether infinite malevolence were not seated on the throne of God? But, as it is, what basis have we for such an inquiry? God has fixed the earth in its proper relations, carefully consulting our convenience in the arrangements of the heavenly bodies. He administers the elements of light, and heat, and moisture with modes of precaution, moderation, and change, which manifestly assure us of his tender solicitude for our happiness. In doing it, he has made a credible proclamation of his benevolence. Heaven and earth utter their testimony upon the subject in harmonious concord.

But let us survey the earth in its isolated character, and we shall read more familiar arguments in proof of God's benevolence. Partly desolated as it is by man's rebellion, and God's attending curse, it still

carries with it a thousand indices of his benevolence. Consider its superficial structure, rich and various in soils, producing such abundance and variety of fruits, that man is not only supplied with the necessaries of life, but absolutely riots amid luxuries which provoke his glutted appetite.

Consider its climates, which, as so many apartments of the same mansion, with changes of furniture, ornaments, ceremonies, and luxuries, invite the curious, the uneasy, and the unhappy to contentment.

Consider its sublime and beautiful aspects in scenes of Winter and Summer, of mountain and plain, of river and streamlet, of ocean, calm, and ruffled, and tempest-tossed—all spread before us to feast our vision, and to inspire and gratify the requirements of taste. Are not these the provisions of benevolence? Did ever a parent's love provide for the children of his bowels an inheritance so rich, or so beauteous as this? Did ever royal favor furnish so grand or so charming a retreat for subjects most distinguished and beloved? "God grants *us* these gifts;" and he refuses to take advantage of our forfeiture of this inheritance—forfeited by the reckless and persevering rebellion of every ingrate within its boundaries. There is no conduct of parent or king that can dimly shadow forth the benevolence of these doings. And is it not reasonable to suppose that the same love which seeks the sinner's happiness, and smiles at his joy—which choristers a cheerful song at the sinner's repentance and return to God—would proceed to the work of punishment with regret? Benevolence never can inflict pain but with regret. The aliment of her own

bliss is the communication of happiness, and the prevention of misery.

God, therefore, must punish sinners with reluctance. We argue that God is reluctant to punish sinners,

2. From the *instructions*, *precepts*, *threatenings*, and *promises* of Scripture.

3. From his dealings with sinners and saints.

In these dealings, God evidently designs his providential administration, with his gracious reign, combining gentleness and grace with the use of the rod, to open the way for the flow of his love and mercy to the desolated heart. Look at examples innumerable spread over the pages of Holy Scripture, and the universal history of man. "Despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance?"

4. We argue that God is reluctant to punish sinners from the fact that he has given his Son to love them. The sympathy of Christ with sinners is a pledge of the Divine reluctance to punish.

II. WHY IS GOD SO RELUCTANT TO PUNISH SINNERS?

1. God did not purpose our moral defection and misery at our creation. He did not make us sinners; nor constitute us miserable; nor encourage us to assume either the character or state of sinners. He would not see his original design thwarted, if he could prevent it without annihilating our essential moral liberty. His efforts to prevent sin, or, when committed, to reform the sinner, and his reluctance to punish, must be in proportion.

2. God is reluctant to punish sinners, because his

Son has died for all, and he regrets to see the cleansing blood of his dear Son rejected and despised.

3. God is reluctant to punish sinners, because of the extreme severity of that punishment which the law of his justice must inflict upon them. We can form no adequate conceptions of the severity of that punishment. The mind of God comprehends it at a glance. Inspiration unfolds it to our minds by imagery the most fearful and appalling. It is like a fire never to be quenched, a worm never to die. "It is a fearful thing to fall into the hands of the living God." "Knowing, therefore, the terror of the Lord, we persuade men."

We inquire,

III. WHAT INTEREST HAVE WE IN THIS SUBJECT?

Did we sustain no relation to God, were we in the origin, mode, and issues of our existence absolutely independent of his power, we might more reasonably speculate with cold indifference upon his character. We might, with more propriety, contemplate him in the exercise of his holy charities toward his dependent creatures, without the excitements of devotion. But, sustaining to him, as we do, the relations of children, subjects, and beneficiaries, it is otherwise.

His sympathies embrace us and bleed for us in those relations. This should excite in us a deep and indescribable interest in all the expressions of those sympathies. The existence of the amicable relations among men most commonly produces mutual love and reciprocal expressions of regard. This must be the case, or the relations must be dissolved. Tokens of paternal, regal, or gracious concern, on *one* side, must

be responded to by filial, loyal, and grateful acknowledgments on the *other* side, or those amicable relations will change their character, and the dependent parties will be cut off from all the sympathies of the *superior* parties.

If the froward and unfortunate child, who is the subject of a parent's tears, and a parent's lamentations, has a soul so imbruted that he returns not tear for tear, and filial penitence for paternal grief, his own family will disown him, and paternal justice will exclude him from his filial rights.

Is this true? Consider, then! The Father of our spirits looks down upon us to-day with a mind of tender and anxious love. He beholds us, his children, wretched and undone; all the charities of his Godhead are enlisted in anxious strife for our deliverance. He sees our day is coming. He beholds it rising in storms upon our souls. The sight is almost appalling to Omnipotence. He cries, in the burden of his ardent longings to save us, "How shall I give thee up, sinner!" As though he could not look with a calm and steady eye at the issue of our sins, he says, in the view of the treasures of wrath which await us, "My heart is turned within me!"

Do our hearts respond in proper exercises of penitence and love to all this weeping mercy of Heaven? Or does this Father, who is in heaven, receive from us, the children whom he longs to bless, no tokens of our fellowship in his lamentations for us? Are our hearts congealed to ice, are they indurated to adamant, that no ray of tender and anxious love, or rod of power, can open them at God's approach? Alas!

then; for, like the brutish child, we compel God to destroy every amicable relation between us, cut us off from all share in his sympathies and love, and reject and disinherit us to eternity.

Alas! then; for, if Mercy wakes, and weeps, and bleeds in vain, Justice will not unsheath her *sword*, or bend her bow, and make ready her arrow upon the string in vain. If in the summing up of all merciful dispensations to the sinner, the Almighty Judge must act upon the dreadful alternative of either proceeding to punishment, or of abandoning his holy law, and annulling his plan of redemption, he will abide in his holy, wise, and most benevolent purpose of government, and assume his long-deferred, his "strange work" of judgment. If the law or the offender must perish, the blow must fall upon the offender. If God's love do not win us to his heart, God's displeasure will pursue us to hell. The waves of sympathy which move the ocean of his infinite mind will not subside without effect. They will waft us to the *haven*, or they will bury us in the ruins of the storm.

XIII.

FRIENDSHIP WITH CHRIST.

"*Ye are my friends, if ye do whatsoever I command you.*" John xv, 14.

In our examination of this subject, we shall consider,

I. The conditions of friendship with Christ.

II. The excellence of this friendship.

I. First, then, the CONDITIONS.

Christ requires none but such as are, in the nature of things, *absolutely necessary*. He is a prophet, a priest, and a king. Integrity in these offices forbids that he should confess as friends those who do not recognize and respect him in these offices.

Dares the prophet sent by God make friendships with them who mock God's Word? Notice the history of Samuel, and Saul, and Jonah, and Nineveh.

Does a priest make friendships with those who desecrate the altar, and the sacrifice—especially *Jesus*, who offered *himself?*

Dares a king make friendships with unrepenting rebels and traitors, and in the very midst of these plottings against his royal government and throne, admit them to his confidence and his bosom?

Now, all that Jesus requires in the text as a condition of friendship is that we mock not the prophet; that we pollute not the altar and offering of the priest; that we rebel not against the king. But if we do not keep Christ's commands we commit all these offenses.

Can we expect the prophet to bless us while we mock him? Can we expect the priest to sacrifice for us while we curse him? Can we expect the king to embrace us while we plot, as traitors, against his throne and honor? Obey the king, honor the priest, and hear the prophet, if you would have his friendship.

We make no friendships with our inveterate foes. Why should Jesus do it? To be Christ's friends we must do his commandments. This implies,

1. *Knowing* his commands;

2. *Approving* them ;

3. Accepting them, and, lastly, executing them with unwavering *fidelity.*

Thus we become the *friends* of *Jesus.* Abraham was called "the friend of God," because he believed God and obeyed, and "commanded his children after him that they should keep the way of the Lord."

II. THE EXCELLENCE OF THIS FRIENDSHIP.

This depends on the *character,* and *union,* and *deeds* of the parties. Let us turn to Christ, then, and see what his qualifications are for *friendship.*

1. He is a *lovely* friend. In his attributes we find every trait of mental and moral grace and beauty. All the charms of creation afford but faint images of the loveliness of Jesus.

2. A *sincere* friend. In making up earthly friendships we make long experiments on the sincerity of others ere we are satisfied.

3. A *patient* friend. Patience carried him through his life of toil and sufferings to reach our friendship. We have as friends put his patience to the test. Try your earthly friends as you do Jesus and see how they receive it.

4. A *disinterested* friend. In earthly friendships we dread lest some selfish end should be betrayed by them who profess to esteem us. Not so Christ.

5. An *intimate* friend. He is a friend to many, yet he will not be less near to us on that account. He is nearer to us than brothers, parents, children. He dwells *in* us.

6. An *ardent* friend. The friendship of Christ kindles into the ardor of love. The Church is called

his bride to show the ardor of his affection. He loved John, but he loves all alike who are alike devoted and conformed to him.

7. A *beneficent* friend—shepherd to keep the flock—*vine* to support the branches. He will bestow liberally, as he did in his flesh.

8. An *efficient* friend. His efficiency is employed in our protection, aid, and culture. He does not enforce friendships upon us, but when we accept and secure his friendship, his efficiency comes to our aid according to our need.

9. A *perfect* friend. Perfect *purity* of *life*, unwearied benevolence, equanimity, prudence, fortitude, boldness, gentleness, meekness, contempt for fame, ardor of love for his disciples, all these blended in Jesus with opposite qualities. Thus, tender sympathy blends with omnipotence, as when Jesus wept at the grave of Lazarus.

10. An *everlasting* friend. He loves his friends unto the end. He will never leave nor forsake them. To his last hour while on earth he concerned himself with the happiness of his disciples. The death scene of his disciples in all ages gives proof of his unfailing love. None were ever left without comfort and victory over death. He says to all, "I will not leave you comfortless; I will come to you." "If I go away I will come again, and receive you unto myself, that where I am there ye may be also." "I go to prepare a place for you."

Friends sometimes make feasts for each other, and Jesus makes feasts for his friends. The table is set on earth, but the viands are sent down from

heaven. He made us a feast last night, and again to-night:

> "Blest Jesus, what delicious fare!
> How sweet thy entertainments are!
> Never did angels taste above,
> Redeeming grace and dying love."

Jesus is the only being whose friendship can finally avail us. We may have friends on earth without him, but they will fail us, one by one, till we are left solitary and alone, with none to smile on us or comfort us forever.

Companions will fail, brethren will fail, children will fail, parents will fail—all but Jesus will fail—and if we have not him, the universe will forsake us.

Jesus is fond of making new friends. He never gives up old friends for *new*, but his bosom can contain both. He sends out embassies to invite his enemies to come and make peace. And he sends to you this night. O how many busy themselves to make friends who never think of Jesus!

If we gain Christ for our friend we gain other friends with him. How often is this the case in earthly friendships! One friend recommends us to many, whom we should never have otherwise known. So the friendship of Jesus introduces us to the fellowship and confidence of God, of angels, and of men. Having prevailed with the angel of the covenant, we henceforth, like Jacob, have power with God and with man.

XIV.

LOVE OF GOD'S LAW THE TEST OF PIETY.

"*O, how love I thy law.*" Psalm cxix, 97.

THIS text expresses the sentiment of every true Christian.

I. The law of God is the RULE OF MORAL ACTION.

1. It is a rule to distinguish it from an *order*. The direction to Jonah was an order which concerned Jonah alone, whereas law is a permanent and a universal rule, as "Thou shalt love," etc.

2. It is a rule to distinguish it from *advice*, or *counsel*, which we may follow or not as we judge most suitable. The rules of God's law do not depend upon our approbation, but upon God's will and authority. Counsel *persuades*, but law *compels*.

3. It is a rule to distinguish it from a *compact*, or *agreement*.

Compact arises from promise, and promise is the basis of its obligations. *Law* waits for no promise, but exacts our submission to its precepts.

In compacts, we determine what we do; but law proclaims the determination of a *superior* concerning us, and obliges to submit to his dictation. Thus the love of God is a rule.

4. It is a rule of *moral* action—by which we mean that it regulates the heart as well as the life, and prescribes our duty to God as well as to man. This distinguishes it from municipal law, which is a rule of *civil* conduct.

5. It is a rule *prescribed*—some say by nature, or by providence. All can not read these volumes. The ancients did not understand them. They often lead astray. They neither of them exhibit the Creator as invariably opposed to sin, and pleased with holiness.

The revelation of God's law should be very distinct. In the Bible it is so. Not like Caligula. Not "*ex post facto.*" Observe, when the law is published, we must know it. Voluntary ignorance is no excuse for transgression.

This law is prescribed *by the authority of the Supreme Creator*, the highest authority in the universe. Creation gives absolute property. As the Lawgiver is supreme, his law is paramount, and must be obeyed in defiance of all laws inconsistent with the law of God.

Examples: Shadrach, Meshach, and Abednego; Daniel; Peter and apostles; Martyrs.

The law of God may conflict with the law of human taste or passion. In all such cases it is paramount. We must "take up the cross."

In social intercourse we are under the law of God: "Be not conformed to this world."

The Divine, as well as municipal, law consists of several parts:

(1.) *Declaration*—which defines rights and wrongs.

God is not arbitrary in fixing this part of the law. He has assigned us a few *positive institutions* for temporary, though wise, purposes. But the moral duties enjoined, and practices prohibited by God's law are immutable, and have respect to our essen-

tial happiness, and propose to secure it—as, love of God, belief in Christ, etc.

(2.) Another part of the law is the *direction.* This is generally blended with the declaration. The law which says thou shalt love the Lord thy God with all thy heart, declares the rectitude and directs the exercise of this law in the same sentence.

(3.) The third part of the law of God is its *sanction.* This differs, in some respects, from the sanction of human laws, which is vindicatory only, and consists of punishment, whereas the sanctions of the Divine law consist of both vindication and remuneration, or of punishment and of reward.

This a most important part of law, and is essential to it. No rule has the force of law, unless it embrace provisions of a penal character. Where there is not authority to announce, and virtue to inflict, punishment, there is no legislative qualification to originate law.

Explanation. In voluntary associations, ecclesiastical, charitable, or miscellaneous, rules may be assumed to regulate the intercourse of the members, but these rules have not the force of law. Example in the Church government—for instance, the Methodist Episcopal Church. Her members are formed into one communion, under certain rules. These rules have issued from a body of Christ's ministers, who stand no way connected, except as private citizens, with the political authorities of the land. They are, therefore, vested with no legislative powers, and their rules are as counsel to persuade, not as law to *impose* duties. If any member refuses to be per-

suaded by these rules, the Church can inflict no penalty. She can only, "*in extremo*," withdraw from the society of her unruly members.

So important is the sanction of law. The sanction should be very plainly expressed—the penalty as well as the reward. The sanctions of the law express the moral sense of the law-maker, as to the excellence of the precept, and the evil of sin.

II. WHY DO CHRISTIANS LOVE GOD'S LAW?

Because, 1. It is the index of his capacities, *present* or *possible*.

2. It is the measure of his obligations.

3. The Holy Spirit uses it as an instrument in converting and bringing him to Christ.

As an instrument of conviction: "By the law is the knowledge of sin. I had not known sin but by the law;" "I was alive without the law, but when the commandment came, sin revived, and I died."

As an instrument of conversion: Knowledge of sin prepares us to accept Christ. "The law [moral as well as Levitical] is our school-master to bring us to Christ;" "The law of the Lord is perfect, converting the soul."

4. Because Christ died to honor it, and lived to illustrate its excellence. Such is God's love for his own law.

5. It is a charter of privilege, calling him,

(1.) To a *certain* service; and,

(2.) To an *honorable* service.

And securing, first, a certain, and, second, a glorious reward.

IMPROVEMENT.

1. It affords a test of character. We can determine whether we are Christians by determining whether we love God's law. If we love the law we shall delight to meditate upon it. Ps. i.

2. There is an absolute connection between loving and obeying the law.

3. There is a connection between the love of the law, and a thirsting after a perfect conformity to its pure and perfect precepts. If we possess the former, the latter will follow.

XV.

THE TRUE GLORY OF GOD.

"*And he said, I beseech thee show me thy glory. And he said, I will make all my goodness pass before thee,*" *etc.* Ex. xxxiii, 18, 19.

We notice here the condescension of God. The request of Moses was not mere bold curiosity. He had seen much on Sinai; he longed for a fuller manifestation of God—perhaps, of his regal splendor also. God would show him his glory by making all his *goodness* pass before him. We will speak,

I. Of the GLORY OF GOD; and,

II. Of the PECULIAR DISPLAY OF IT TO MOSES.

I. THE GLORY OF GOD.

Not all the perfections of Deity, but those which distinguish him in excellence, through which the per-

fection of his nature is made most conspicuous to his universe.

The glory of God consists of infinite *wisdom*, *power*, and *goodness*.

Wisdom is glory. There is nothing in man that excites higher admiration than profound knowledge and splendid abilities. What fame still attaches to the names of ancients, as Solon, Archimedes, Socrates, and Plato! How do we venerate the Newtons and the Bacons of modern times! It was always so. The wisdom of Solomon was the chief luster of his throne.

The wisdom of God implies omniscience, or the survey of past, present, and future.

Power is glory, Impotence excites our pity, perhaps, our contempt. Power awakens our admiration and awe. The conquerors of the world have been admired. Apart from their moral qualities we have paid homage to the power of man even in such. God is omnipotent. We could not endure the contemplation of his power but in limited degrees, and in quiet and attractive manifestations. We could not endure the contemplation of the magnitudes, weight, and velocities of the heavenly bodies, only as their distance, beauty, the noiselessness of their motions, and the settled harmony of their relations softened the scene, and lent a charm to the view.

Goodness, or benevolence, is glory. God is infinitely good. If we admire human goodness, as in a Howard, or a Wilberforce, what adoring conceptions must we form of God, who is "good to all, and whose tender mercies are over all his works!"

II. Let us consider the PECULIAR DISPLAY OF GOD'S GLORY TO MOSES.

The answer of God to Moses is peculiar. God said: "I will make all my goodness to pass before thee."

Here two questions arise: *Why*, and *how* did God thus display his glory?

1. Why, in showing him his "*glory*," did he cause his "*goodness*" to pass before him?

(1.) It might be to intimate that his *goodness* is his *greatest excellence*—the *greatest* of his *glories.*

Not so with unsanctified man. *Intelligence* and *might* are his *ambition*, and he would rather display them amid the groans of a battle-field than *forbear the applause they claim.*

(2.) Because his goodness was best suited to our *necessities*, though not to our *character* and *deserts.*

He stooped to our wants, and consulted our distresses. How unlike wicked man! His goodness is to us like his mercy to the camp of Israel, when he led them through the sea; but his wisdom and strength, without that goodness, would trouble us like the hosts of the Egyptians.

His goodness is like the sunshine and the gentle rain; his power, to sinners, like the *tempest* and the *thunder-bolt.*

His goodness does not smite us to the earth, and make us shake as dead men; but it is like the countenance of Joseph when he comforted his brethren, meek and gentle as the clear Summer morn. It is like the countenance of Jesus when, risen from the sepulcher, he met his afflicted followers, and said:

"Why are ye troubled, and why do thoughts arise in your hearts? It is I, be not afraid."

(3.) God caused his goodness to pass before Moses, because he could not bear a sight of his other perfections. Israel quaked in his presence, and entreated Moses that God should not speak to them any more lest they should die, and Moses himself said, "I exceedingly fear and quake."

There is terror to the wounded conscience in the simple display of power. Could our vision become so clear and ample as to survey the flight of worlds, the sight would dry up our spirits.

The wisdom and power of Solomon so affected the Queen of Sheba that there was no more spirit in her.

The eye of wisdom is too weak to gaze at infinite wisdom, and the spirit of man is too feeble to endure the vision of God's power.

Holiness of God is still more terrible to man. Justice is an object yet more dreadful. But goodness, benevolence, love, is a meek and gentle attribute, and the survey of it is calculated to raise the most gentle and placid emotions in the soul. So God, placing his hand over Moses, caused his goodness to pass before him.

(4.) Another reason why God showed his goodness was, that this was not only a *veil* drawn, as it were, over his other perfections, but the chief adorning of them. The law of Sinai might seem severe, but "God was love." His wisdom and power are secret; his goodness open and revealed.

(5.) His goodness is best calculated to lead us to repentance.

2. How did God cause his goodness to pass before Moses? Was it by a prophetic vision of Israel's prosperity? This was but a rill from the *fountain.* How then? *By the cross?* No doubt the object which, at that moment, filled the eye and heart of Moses was the cross of Jesus, the grand epiphany of the Son of God. It might have been like a mount of transfiguration, wherein was displayed to the mind more perfectly the object and end of all legal types and shadows—the meaning of that wonderful system of law which he had received on Sinai.

IMPROVEMENT.

1. The happiness of good men will consist of the survey and the enjoyment of God's goodness forever. This happiness we may commence on earth. Nothing is so good a medicine for a sin-sick soul as to gaze at goodness; nothing so great a joy and rapture as this; it will strew mercies in our way, and make our path a shining light.

Let us gaze at goodness till, going before us as before the wise men, it shall guide us to the spot where Jesus is; not only to the manger, but to the throne.

2. If *goodness* is so glorious in God, let us, in this, *imitate* him. We *can, should, must.*

Let us not glory in *wisdom, riches, might;* but let us seek the mind that was in Christ.

Wicked men are none the better off because God is good. The streams of his goodness flow toward them, but they refuse to drink of those streams.

3. In rejecting and despising Jesus Christ, the sin-

ner rejects and despises *all* the goodness of God. By the cross, *all* that goodness is displayed.

We are led to observe the absurdity of that system of doctrine which, on the one hand, places reliance on the goodness of God alone in bringing men to repentance, and, on the other, resorts to punishment in this world and the next to effect it. It is *grace*, not *wrath;* Jesus, not penalty, that saves men. Afflictions may be so sanctified as to awaken the sinner to the evil of sin, and dread of wrath, and induce serious thoughtfulness; but it is the "goodness of God that leadeth to repentance."

4. As a people, we are under peculiar obligations to adore, and praise, and imitate the goodness of *Almighty God, like Israel.*

XVI.

THE TRUE LIBERTY.

"*If the Son, therefore, shall make you free, you shall be free indeed.*" John viii, 31.

THE world is in a state of bondage; yet a large portion of it is full of zeal in the cause of liberty. This zeal is accounted an honorable passion, and it has delivered thousands over to the immortality of fame. To this we do not object; for, although the liberty which a Washington bestows upon his country is partial and ephemeral, and not perfect and eternal, yet it is a boon of priceless value, and demands

a nation's gratitude and the world's admiration. May the civil constitutions which have arisen, phœnix-like, from the dissolution of old provincial and revolutionary governments, improved and perfected in all their features, endure like time, and perish only with the world!

But while we bless our country, and confess its high prerogatives, we must and do insist that our liberal constitutions and their equitable administration can secure no real liberty to the soul. They can guard us by Heaven's blessing from the tyranny of man, but we have other and worse enemies to fear, against which civil power provides no defense, and can afford no protection. They are *ignorance*, *passion*, and the *powers of darkness*. These foes are so subtle, and invisible, and violent, that they scorn and baffle all the wisdom, and diligence, and potency of mere earthly jurisdictions. And their tyranny is worse than man's, for it falls upon our noblest part, the soul, and there inflicts its cruelties, whereas earthly tyrants can only approach our flesh, and impose chains and prisons on our corrupting bodies.

Our greatest zeal, then, in the cause of liberty should be to secure the freedom of our immortal spirits; and our indignation should be chiefly directed against those foes which persecute, with the steady purpose of reducing us to a most cruel and an eternal bondage.

From the language of the text we infer these particulars:

I. That our condition without Christ is always extremely servile.

II. That Christ offers to bestow on us perfect and lasting liberty.

III. That the motives to seek and accept this liberty are infinitely weighty.

I. First, then, our state without Christ is extremely servile.

Satan is the head of all those powers which usurp dominion over sinners. But he is indifferent as to the agency by which the soul is held in bondage.

1. It may be by the lusts of the flesh—*appetite;* or,

2. By the lust of the eye—*curiosity.* It may be the *body* reigns over the *soul,* and makes the angel serve the brute; or,

3. The passions govern the *understanding,* and reason and conscience are in chains.

4. Suppose a man has annihilated reason and conscience—is he not free then? No; else hell is a state of freedom. In that case a civil broil springs up among the passions, and, like a dozen tyrants fighting for the mastery, a conflict will be carried on. Ambition and love of ease, avarice and ostentation, pride and love of praise, fear and revenge, shame and self-indulgence, will pitch battle against each other, and the soul will be slave of each by turns, and each will lay upon her fresh and overwhelming burdens.

But this bondage consists not only of an inward state, but of a legal, servile condition. Laws make men slaves even if their persons bear no mark of bondage. Our forefathers bore upon their persons no marks of servility, but the laws of the parent country involved the principle of servility, and practically took away their freedom. At first the servility

existed in the *principle* or *idea*, but, becoming a law, its effects were soon transferred to the outward life and condition. A criminal may appear to the eye of the observer like the innocent citizen, but their legal states are wide apart as slavery and bondage. Crime forfeits his liberty, and the law that was pledged to protect him now disrobes him of his citizen's privilege, and he stands under sentence of death.

Sinners are in bondage to the law of God. Having violated the law, they are condemned by it. They are deprived of their liberty by the decision of a Judge whose sentence is just and irrevocable.

So Paul—"When the commandment came, sin revived and I died"—became dead in law. He at once saw himself under arrest of law, condemned, and held fast under the death penalty.

II. CHRIST OFFERS LIBERTY, PERFECT AND ETERNAL.

1. He offers legal freedom. We have seen that a person may become legally enslaved in two ways: First, by the force of bad laws; second, by coming under condemnation to good and wholesome laws. But the law of God is "holy, just, and good;" and its perfect precept protects, not impairs, the truest freedom of the obedient soul. We have need, therefore, to be made legally free, not by new legislation, or any change in the law, but by pardon, or bringing us from under the bondage of guilt. Not by changing the law, but by bringing us into harmonious relations to law, Christ makes us legally free. We are set free from the enslaving power of the penalty. Christ came to fulfill the law by satisfying its claim in our behalf, and by conforming us to its precepts. Like a

prince, who not only proclaims pardon for the past, but renders the subject obedient and happy under the law.

2. Christ gives liberty by destroying the works of the devil. Men "are taken captive by him at his will." He is like a "strong man armed, keeping his palace," but a "stronger than he cometh," and despoileth him.

3. By producing harmony among the powers of the soul. Sin disarranges every thing. Regeneration and perfect love to God restore the soul to its proper harmony, peace, and pardon. The liberty of a people does not necessarily result upon crushing the power of foreign tyranny. They may not be prepared to estimate and maintain their liberty, and to free them from foreign oppression may only surrender them to become a prey to new tyrants from among themselves. Many nations have lost their freedom from internal causes. So a man, reprieved from prison and set free from the penalty of law, if the love of sin is yet strong in him, and the habit of sin still holds him—"if he is still "under the law of sin"—will soon repeat the crime and be brought back to bondage, and enslaved by the law. Without regenerating and sanctifying grace there is no freedom of the soul. Without moral freedom from sin there can be no legal freedom. Christ makes free from legal slavery, from moral and spiritual slavery, and from "bondage to the elements of the world."

4. By bringing the body under the dominion of the soul. This is partly involved in the previous head. But observe particularly, appetite and the "lust of

the flesh, the lust of the eye, and the pride of life" enslave; reason and conscience extend the mild government of freedom over all the powers of our being.

III. The motives to seek and accept this liberty are infinitely weighty.

How precious is freedom! If only partial and temporal, yet how much we hazard for it! How much more, then, when it is to be perfect and eternal! How should we sacrifice all for this! It is necessary to our *dignity*, the foundation for all noble and heroic virtues. As slavery *degrades*, so liberty *ennobles*. It is necessary to happiness. Think of *eternal bondage!*

Here our slavery is mitigated by Jesus. It is relieved by many diversions which the wicked invoke to their aid and relief. But no alleviation of the galling chains of sin in hell. There bondage is hopeless. Come to Christ and be made "free indeed."

XVII.

NO PEACE TO THE WICKED.

"*There is no peace, saith my God, to the wicked.*" Isaiah lvii, 21.

In our examination of this passage, we will attend,

I. To the fact.

II. To its causes.

III. To its misapprehension.

IV. To the only method of obtaining peace.

I. The fact.

There are three sources of evidence to prove it.

1. *The history* of man—history of individuals—history of nations. There is no exception.

2. *Experience*—yourself. Many have momentary pleasure, but who has *peace?* Whose spirit is visited with daily sunshine, and is filled with a calm and contented serenity, which leaves the heart nothing to desire this side of heaven, and which dismisses the fear of change and loss by succeeding satiety, or separation? There is a difference between the light of consuming fires, such as may represent the pleasures of sin, and the everlasting sunshine which cheers the Christian's heart. To the sinner may come the exciting pleasures which, like the conflagration of cities, leave desolation behind.

3. *God's Word.* He created all things, and instituted their relations of harmony and discord; of suitableness and unsuitableness to each other. He gave to each object its particular nature, and established the law of its influence on all other objects. The reciprocal power of mind and matter, of thought and sentiment, of reason and consciousness, is under his wise control; and he has ordained an eternal connection between sin and misery. It is the relation of cause and effect. Of this he warns us in every page of his Word, and exhibits the immutability of the law in the agonies of his dying Son.

Thus plenary is the evidence that sin and misery are indissolubly wedded. Their conjunction is seen in our history, in our experience, and in the testimony of Him who has bound them together by the purpose of his omnipotent and immutable will.

II. The causes of the sinner's unhappiness.

We trace this ultimately to the constitution of things. But what is that constitution? It has many secrets, but two things we can trace in it philosophically: First, it requires, to render the soul peaceful, that the affections should be all *occupied* and *entertained;* and, second, that *harmony* should prevail among those affections and all other powers of the mind.

1. The affections must be occupied, absorbed. They are the natural desires of the soul, with the idea of constancy, or permanency, added. Like all natural desires they have their appropriate objects, and become sources of happiness only in the possession of these legitimate objects. Left without these, they are unoccupied, vacant, and become sources of misery. The soul shrinks from this vacancy; but this vacancy exists in the affections of every sinner. The human soul is too capacious to be filled by any *creature.* Every sinner *feels* it so. Sinners worship alternately themselves and other creatures as diminutive as themselves.

Solomon says, "Vanity of vanities." Their hearts are in an eternal travail—like the ocean in a storm—after *something.* They stretch the wings of strong desire, and fly over earth and ocean for some creature, or mass of creatures, to fill the torturing emptiness within them. Nature and God war against them.

2. *Harmony* is necessary to *peace.* The sinner can not have it. Reason and conscience war against appetite and passion, and these hostile powers render his own soul the seat of war. This is the most fearful of all wars—of all the most destructive.

Conscience and reason, the two eternal arbiters of truth and duty in the soul, dethroned and at war with the baser passions! The minions of hell let loose against the faithful ministers of Heaven! And this war and anarchy at the seat of the human consciousness!

III. The misapprehension of the cause of this disturbance.

The sinner knows he is unhappy. He is unsatisfied, and subject to fear and remorse. But he thinks his case peculiar. Not so. It is common to all other sinners. He thinks he is an exception to the common rule, that all sinners but himself are happy. But could he look into their hearts, and trace the secret and often fearful workings of their minds and consciences, he would see, as he can not now see, there is no peace to the wicked.

IV. The method of escape.

Sin and misery must be put away together. They can not be separated. Remove the cause and the effect ceases. Jesus' blood alone can save. An evil conscience is the greatest of miseries. Revolutions of empires are nothing to its agony. The blood of Christ alone "purges the conscience." He alone is "our peace." Fly to Jesus.

XVIII.

CHRIST'S LAMENT OVER JERUSALEM.

"*And when he was come near, he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now are they hid from thine eyes.*" Luke xix, 41, 42.

HERE is lamentation in the midst of regal triumphs. Christ was now fulfilling the prophecy of Zechariah (ix, 9), "Thy King cometh unto thee; just, and having salvation, lowly," etc. The hour had come when it was meet to reveal some of his royal and Divine splendors, through the shadows of his humanity. But the sight of Jerusalem awoke his compassion, and drew tears from his eyes, and lamentations from his lips, while the multitude cried, "Hosannah!" The cause of his tears was that Jerusalem was dear to God—she had received great blessings and slighted them—the greatness of her approaching calamities by the Romans—her time of deliverance was past.

Had Christ his eye on eternal retributions? Doubtless. Let us then apply the similitude.

I. CERTAIN THINGS BELONG TO OUR PEACE.

II. THERE IS A "DAY," OR TIME, TO KNOW THEM.

III. THE LOSS OF THIS DAY, OR SEASON, IS CAUSE OF DEEPEST LAMENTATION.

I. CERTAIN THINGS BELONG TO OUR PEACE.

1. All truth has its importance, and, in various degrees, may serve our welfare, but certain things are indispensable to our eternal happiness. Our "peace,"

our peace with God, is the result of definite and fixed causes, and is provided for according to one settled and unaltered plan. The world of Nature illustrates the thought. All the order, beauty, harmony, and beneficent results of the material world result from established causes. He that would successfully pursue any avocation dependent on soil, climate, and seasons, must know this fixed order of God in Nature. He must know the things belonging to his proposed calling—the causes leading to success.

But more settled than Nature is the system of moral truth, by which the soul finds peace.

2. The things which belong to our peace are,

(1.) The doctrine of Christ—his atonement, mediation, intercession.

(2.) The doctrine of the Holy Ghost—his office and agency in the salvation of man.

(3.) Human accountability.

(4.) The conditions of pardon and sanctification, etc., with repentance and faith. Repentance turns our face toward God, faith brings us to him. To know these things is not to contemplate them, have an intellectual perception of them merely, but to believe, accept, and do them.

II. THERE IS A "DAY," OR A TIME, TO KNOW THESE THINGS.

Jesus calls it "thy day," and "the time of thy visitation." This implies that it is an appointed time, or season, for this very end. We notice,

1. This day, or time, of mercy is, in its largest sense, the period of human life. It is the period given for the probation of human beings. The Jews'

day was that of Christ's incarnation, presence, miracles, power, and promises. Our day is when we have the Gospel.

It is not only *time*, but time *specially appropriated to given uses and ends.* This time is known by the opportune concurrence of all the means and favorable circumstances for these ends. How does the farmer know the season of seed-time, or harvest, but by such signs? So with our day of grace: "Now is the accepted time; behold, now is the day of salvation." The Holy Spirit, the Word, the ministry, and Church providences and revival influences, all concur to make this the favored time for your salvation.

No probation, no Gospel ministry, no offers of Christ to the impenitent beyond this life.

2. The day of salvation may not always be co-extensive with human life. It is not only terminated by death, but by moral causes—such as the withdrawal of the Holy Spirit, hardness and indifference of the heart toward God and religion, confirmed habits of sin, mental, and physical, and social, which practically bind and disable us. Such indifference to God may be induced by long habits of unbelief, and resistance of the Holy Spirit, as to virtually end the day of grace; especially where age combines with habit to extinguish holy desire, and establish the law of sin and unbelief.

Solomon warns the young against the delay of religion "till the evil day"—old age—come when, by physical condition, the mind becomes inoperative and the faculties inadequate to repent.

Paul refers to this state of confirmed and irreclaim-

able hardness and unbelief when he says: "Behold ye despisers, and wonder, and perish, for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Acts xiii, 41.

Isaiah (lv, 6) alludes to it by implication: "Seek ye the Lord *while he may be found;* call ye upon him *while he is near.*"

Paul directly asserts that by judicial judgment men are sometimes abandoned to believe and practice a lie, "because they received not the truth, but had pleasure in unrighteousness." 2. Thess. ii, 11, 12. This was the dreadful condition of the Jewish people (John xii, 37–41); and this passage last quoted was recorded of them at the moment when Christ forever closed his personal ministry to that people.

So, sinner, it may be with thee. Long before your natural death, you may reach such a degree of hardness, and habit of unbelief, and resisting the Holy Ghost, as to leave the moral forces of the Gospel powerless to affect you, or induce in you one anxious thought, or candid purpose of repentance. Then "your day," the "day of visitation," wherein you might "know the things which make for your peace," will be past, and those things will be forever "hid from your eyes."

III. THE LOSS OF THIS DAY, and of the knowledge of the things that make for our peace, is cause of deepest lamentation.

1. Because the day of grace, once lost, never returns.

If, by confirmed habits of mind and body, we have placed ourselves beyond the reclaiming power of the

ordinary and promised grace of the Gospel, we have no ground to expect a miracle to be wrought to restore us. "Can the Ethiopian change his skin, or the leopard his spots?" etc.

If, by age and infirmity, the period of mental activity and reformation is gone by, youth and vigor will never return to afford us another opportunity of repentance. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh in which thou shalt say, I have no pleasure in them."

If, by judicial visitation, you are left to hardness of heart and blindness of mind, this is a sentence never to be reversed. The Jews, as a nation, were not reclaimed, after Christ had said: "Behold your house is left unto you desolate." The ancient kingdom of Israel was not reclaimed after God had said: "Ephraim is joined to his idols, let him alone." Hosea iv, 17. The antediluvians were not reclaimed, after God had withdrawn his Spirit from them. (Gen. vi, 3.) The ancient nations sank down to the vilest depths of heathenism, without power in themselves to recuperate, when God "gave them up to uncleanness, through the lusts of their heart," "because that when they knew God they glorified him not as God, neither were thankful," and "changed the truth of God into a lie, and worshiped, and served the creature more than the Creator, who is blessed for evermore." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." Rom. i, 21–28.

And yet, with all these, and numberless other ex-

amples before them, sinners dare to renew the dreadful experiment of neglecting and despising their day of grace! When the kingdom of Judah had rejected all the warnings of the prophets, and had been given over to judgment, their last prophet, standing among the ruins of his nation, exclaimed: "The harvest is past, the Summer is ended, and we are not saved." That, sinner, will be your lamentation, when God shall "hide from your eyes the things which belong to your peace."

2. Because this period is always preceded by a state of grace and hope. "How oft would I have gathered you," says Jesus; "The kingdom of God is come nigh unto you;" "If I had not come, and spoken to them, they had not had sin, but now they have no cloak for their sin." The perversion of the gracious state has induced this condition of irreclaimable, judicial blindness. What themes for memory and conscience! Here are the ingredients of hell!

3. The preciousness of the soul.

Christ well knew the worth of the soul, the dangers of impenitence, and the horrors of an evil destiny. He comprehended the future—heaven and hell—the greatness of the loss, and the depth of the woe of a condemned spirit. One glimpse of the eternal states of men would fill thy soul with horror at the thought of losing this day, this hour of mercy.

IMPROVEMENT.

1. Sympathy for confirmed infidels is proper—Jesus wept. No true love of God without deep sympathy for souls.

2. Sympathy, even the deepest, should not excuse them. Christ weeps, and says: "Thou that killest the prophets," etc. The Divine office of sympathy for ruined men offers no apology, or connivance, for their sins, and, therefore, no exemption from punishment. The law in its rectitude, God in his holiness, sin in its demerit, must not be overlooked in a mistaken sympathy for the condition and danger of incorrigible sinners. The physician, in his desire to save life, must not be indifferent to the malignity of the disease, nor abate the sternness of the remedy. Christ "condemns sin in the flesh," while he dies to atone for it.

3. Sympathy should not lead us to suppose that sinners will not be punished with fearful destruction. Christ weeps, and pronounces the sentence: "Your house is left unto you desolate;" "The days shall come upon thee, that thine enemies shall cast a trench about thee, and thy children within thee, because thou knowest not the time of thy visitation."

Christ's great compassion does not always save. His wonderful mercy will deliver the hitherto most incorrigible, if they repent; but his tears of regret and pity over the impenitent will not avert their doom. He said to Ephraim: "How shall I give thee up?" But he did give him up. The wicked antediluvians "grieved him at his heart," yet he destroyed them.

4. Every infidel, every hardened, irreclaimable criminal, or worldling, has, at some point in his moral history, voluntarily, willfully, and wantonly encouraged his unbelief, and fortified himself in his error.

Infidels, no less than criminals, are self-made.

5. Let Christians rejoice. See what dangers you have escaped. Most of you embraced religion in youth—few in old age. Had you deferred it, you might now have been an infidel, or in perdition.

6. The zeal and prayers of the Church should be earnestly directed toward the young. The hope of the Church gathers around the Sabbath-school, early Christian culture, and conversion—the spring-time of life, and the budding of immortality.

XIX.

THE CROWN OF GLORY.

"*A crown of glory that fadeth not away.*" 1 Peter v, 4.

I. WHAT IS A CROWN?

It is an ornament worn on the head, of an emblematic significance. It is a token,

1. Of dignity and honor;

2. Of power.

So the crown of kings; the crown of Grecian athletes.

II. WHAT IS THIS CROWN IN PARTICULAR?

1. It is a crown of *righteousness;* comprehending justification and its fruits, regeneration and sanctification; in a word, the entire work of salvation. It is called a "crown of righteousness," because it represents the perfect holiness of the saints, as the crown

of a monarch represents his power and dignity; or it may be so called because righteousness itself is the crown, being more costly and beautiful than gold and precious stones. Thus the "breastplate of righteousness" is righteousness itself, put on as a breastplate. The "girdle of truth" is truth itself, answering to the saint the uses of the military girdle. The same of the phrases, "shield of faith," "helmet of salvation," and the like.

2. It is a crown of "*glory*," that is, of honor.

First. This honor of the saints arises from their victories, which are the more glorious as their enemies were the more numerous, subtle, and powerful, and their weapons simple, and, to human eyes, inadequate. Second. It embraces, also, their immortality. The humiliation of time, and change, and death, will be overcome. Third. This "crown of glory" also implies the approbation of all the good. The character of the saints will appear beautiful, and all will approve it as the image of the Master. For the same reason God, the Father, Son, and Holy Ghost, will approbate them, and Christ will say to them, "Well done; come, ye blessed children of my Father." "Glory," in its moral sense, is the honor arising from the approbation and esteem of the holy, the true, and the just. Fourth. But this "glory" doubtless implies, also, that this crown has an aspect of beauty and splendor to the beholder.

3. It is an *unfading* crown. It "fadeth not away," says Peter.

This implies that the crown shall not depreciate or perish, as do the choicest things of earth; and,

secondly, that to beholders it shall not become less glorious and attractive because of the long-continued gazing at it.

4. This crown is "*reserved in heaven*," which implies,

(1.) That it is already in being. Christ has already provided all the component elements of this crown in the processes of redeeming and sanctifying grace, and the final reward appropriate to the faithful reception and use of the same. He has measured in his mind the grace provided for you, and the appropriate reward of your faithfulness, and has prepared your crown accordingly; and his words to you are, "Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." Rev. iii, 11.

(2.) The words "reserved in heaven," (1 Peter i, 4,) imply that this crown is in the custody of Almighty God, and is therefore safe, so that no enemy can take it from us. Satan, with all his subtlety, can not creep into heaven and steal it, nor break into heaven and seize it. An eternal Watcher keeps guard over the treasure. It is reserved in heaven and is safe. Men often lose the reward of their labor, when that reward is kept by human hands. The fruit of their industry and care often perishes by "moth and rust," or by thieves, or fire, or fashionable frauds. But here the eternal Judge offers you security against frauds, and eternal power, wisdom, and goodness, is your indemnity against accident.

5. This crown is reserved in heaven "for *you*." For whom? For the profane blasphemer?—infidel? No! The language is discriminative: "*For you, who*

are kept by the power of God, through faith, unto salvation."

This language is worse than meaningless—it is deceptive and fraudulent—if the same crown is also to be given to the unbeliever, the despiser of grace and the contemner of the cross. If all alike are to receive eternal life and honor in the end, it is a fraud committed upon the humble believer to encourage him to patient faith and the endurance of life-long persecutions, self-denials, and crosses, with the promise of a crown of glory, which is reserved in heaven for such as are "kept by the power of God, through faith, unto salvation, ready to be revealed in the last time," and that, if he "endure unto the end, he shall receive a crown of life." If he would reach the same result in any other way, all such discriminative language is dishonest.

But God's Word is true, candid, infinitely sincere, and most fitly spoken. Hence,

1. This promise of a crown of *glory*, *righteousness*, that *fadeth not away*, that is *reserved in heaven* for the faithful and the pure in heart, is an awful admonition and warning to the disobedient and unbelieving. By implication they are rejected, and threatened with all that is involved in the loss of this crown.

2. It is a source of eternal joy to the righteous. They are the "chosen," the "elect," the "beloved children," "not of the world," and not liable to the world's doom. In many things the righteous and the wicked seem here to be providentially treated alike. In many things the righteous seem even less the favorites of Heaven, as their numbers are in minority,

and the Church is often in persecution and reproach. So it was when Peter wrote. But the true difference shall appear when Christ shall come "to be glorified in his saints," and they shall receive their crown, while "his enemies shall be clothed with shame." "Then shall ye return, and discern between the righteous and the wicked; between him that serveth God and him that serveth him not." Mal. iii, 18.

XX.

ON LOVING GOD WITH ALL THE HEART.

"*Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.*" Deut. vi, 5.

I. THE PRECEPT.

This is the root of all graces—the law of the *universe,* the sum of all *privilege* and *blessings.*

II. ITS QUALIFICATIONS.

"Heart," etc., intensive words. "ALL." It does not mean, love nothing else. We must love our neighbor as ourselves. He who loves his father, loves his brother also. Your *child does.*

1. It does not mean the *deepest possible* emotions always prevailing. Nature could not endure this. You love your child at all times; but you are not always caressing him, and pressing him to your heart. You feel more for him when sick, or in distress. Love should be a principle, not a passion; a state, not an ebullition of the heart. Positively it means,

2. Loving other things in God, not out of God—as I love my brother in reference to my father and mother, and the common relation we bear them. Love to God mingles in all affections.

3. It means all our desires terminate in God. The Ohio River runs toward, and terminates in, the Mississippi; yet kisses the pebbles, beautifies and irrigates the country, and enlivens commerce on the way. So our affections, ever flowing after, and ultimating in, God, embrace our friends, and bless society on their way.

III. Obligations.

These are inferred from man's nature and relations to God, and from God's nature, and his relations to man.

1. From man's nature. He was made for society, and for the society of God.

Society with a tree, a lamb, a faithful dog, will not satisfy him. He will long for society with man. But grant him this, and is he satisfied? No. He still craves. And what next? He must have God. He wants the Father of his spirit to consort with, and can never rest without him. Like the hungry infant, whose instinct is dissatisfied till Nature supplies its proper nourishment, not knowing what it is, so sinners are restless without God; yet they know not that it is God whom they crave, till they are enlightened by the Holy Spirit.

2. Our obligation to love God is inferred from God's relation to man. He is,

(1.) Lord—Sovereign.

(2.) God—*good* Sovereign.

(3.) *Thy* God—a *good* Sovereign *for thee; suited to thee.*

(4.) Our ONLY good—"*one* Lord." NO OTHER.

IV. WE OUGHT TO LOVE HIM WITH ALL OUR HEARTS.

1. He never commands *less.*

2. He promises as much as he commands.

3. It is as easy for him to produce in us the QUANTITY ("*all*") as the ENTITY (*love*).

4. He loves us with all his heart.

Father *dies* for his child—Christ for us. He has *oceans*, and empties all on us—we have a drop, and shall we divide it, and give half to God?

IMPROVEMENT.

Vileness of not loving God. How shall we illustrate the vileness of not loving God?

Suppose a daughter, whose father has placed her in a palace-like mansion, surrounded and furnished with all that could please the eye, or gratify the taste, and imagine her as making feast after feast, entertainment after entertainment—the neighborhood ringing with her praises, and she the admired of all circles. But, to her entertainments, she invites every body *but her own father.* Him she neither honors, nor admits to her society. Living on his munificence, she gives him no grateful or filial recognition. Grieved and dishonored, he comes to her house. He seeks an interview, but is repelled from her door. He seeks again and again to regain his daughter to filial duty and affection, but in vain. Amiable to all others, she is rude to him to whom she owes her first human duty, and on whose bounty she

daily lives, and caresses all else. Is such a daughter amiable? Can she be accounted lovely? But, sinner, this bears no comparison to your treatment of your Heavenly Father. He has given you being, and made it ornate with all that decks an immortal mind; but, while you seek the friendship of all besides, for Him, your God and Benefactor, you have no love, no obedience, no honor, no welcome to your heart or your abode!

XXI.

RELIGIOUS RESPONSIBILITY FOR OUR BROTHER.

"*Am I my brother's keeper?*" Genesis iv, 9.

I. Sin of Cain.

Murder—greatest temporal injury that can be inflicted; life is guarded by severest penalties.

II. Aggravations of this sin.

1. *Brother*—close ties—die for brother.

2. *Innocent* brother—never provoked him.

3. *Younger* brother, whom he was bound to protect.

4. *Pious* brother, whom God approved and loved.

5. Cain drew that brother from the *altar*, where they had sacrificed together, to the slaughter.

6. *He decoyed* Abel to his death by tokens of fraternal kindness—they *walked in the field.*

7. The dispute, which ended in Abel's death, was a *religious dispute.*

(Chaldee paraphrase.) John says: "And wherefore slew he him? Because his own works were evil, and his brother's righteous."

Cain was a deist; Abel a believer in the doctrine of pardon through a Mediator. The dispute was between deism and evangelical religion. This is ascertained from the offerings which they brought. Here was the first persecution. Abel was a martyr. Religion was not to blame. Deism was the persecutor, and true religion the victim. So it always has been; so it will be.

But God summons Cain to account: "Where is Abel, thy brother?" The reply was irreverent, impudent, and a falsehood: "I know not; am I my brother's keeper?" Yes; thou art thy brother's keeper, and hence accountable for his ruin? Here is the great truth for our consideration this hour. Each man is, in an important sense, his brother's keeper, bound to watch over him, to look to his welfare. We pass, then, from the historic consideration of the text to its

APPLICATION.

1. There are two great fraternities on earth—the *fleshly*, and the *spiritual*. The former is universal, and binds the whole human family. Paul refers to it when he says: "We are the offspring of God;" "God has made of one blood all nations of men." The human race, in all its tribes, like waters dispersed abroad from one fountain, have one origin. A common parentage, both human and Divine, constitutes fraternity in the closer bonds of family.

Christianity creates another brotherhood among all who, by a new birth by the Holy Spirit, have been made the children of God. These fraternal relations oblige us to certain duties toward each other as men, and as Christians.

2. The common consent of mankind confirms the doctrine that we are so far obligated to look to each other's interests as to be holden justly accountable, to an extent, for each other's welfare. It is enough here to cite you to the common tenor of public sentiment in all ages; to the general idea of human laws and government; to the just principles of trade and commerce; to the genius of civilization and social order; to the necessary conditions of social refinement and happiness; to the benevolent affections of our nature, which, however much abused, are as truly a constitutional endowment as reason or free-will, and must be developed and refined in order to the proper culture and unfolding of our faculties; to the fact that patriotism, philanthropy, public spirit, and unselfishness are accepted as cardinal human virtues, without any consideration of their religious bearings. But we can only hint at these points, in a passing way, at the present time. Indeed, to be careless of the welfare of others is inhumanity—that is, a crime against humanity.

3. That each man is bound by moral obligation to care for others, for all others, as he has opportunity, is proved from Scripture. We cite the parable of the Good Samaritan, and such passages as, "Look not every man on his own things, but every man, also, on the things of another;" "Bear ye one another's bur-

dens;" "Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him." Lev. xix, 17. "Thou shalt love thy neighbor as thyself." And these duties to our fellow, and our accountability for his welfare, lie not simply in civil matters, or matters of property, or things noticeable by civil law, but also in things pertaining to morals and to religion.

Sin has so affected us as to blind our minds, and harden our hearts, to all proper regard for these truths. *Yet they are truths.* We can offend no man, can *injure* none, can ruin none, without offending, injuring, ruining, a brother in the flesh, or in the spirit, or both.

How do we treat our brethren of the human race? As Christians, how do we treat them? Let every man answer this to his conscience.

Again: Men have two lives—the animal and the spiritual; or, the life of the body and the life of the soul. Each is placed within our influence, and may be affected by our agency.

Cain destroys animal life—blood, not spirit, cried to God from the ground. But there are agencies—human agencies—which contribute to destroy the life of the soul, and the question now is whether some of us are not perpetrating this deed. Are we not directly, or indirectly, aiding or abetting the death of souls?

Sin kills the soul. Whatever, then, draws the soul into sin, draws it into death. We may draw the soul into sin in three ways:

1. By bad example.

2. By temptation.

3. By diverting it from the means of grace, as prayer, worship, etc.

The life of the soul is the Holy Spirit, and whatever prevents our seeking that Spirit kills us.

As food nourishes animal life, so the ordinances of God's house nourish spiritual life.

We destroy souls by countenancing their absence from God's house for parties, balls, and purposes of worldly and selfish enjoyment.

But here another thing must be considered. We may acquire the guilt of murder without actually taking away life. If we can revive the dead, not to do it is murder.

We live in the midst of the dead—as in Ezekiel's vision—and God has directed us to be active in restoring them to life. He gives us his Word and Spirit to apply to them for this purpose. Like Peter on the day of Pentecost, sons and daughters must prophesy, and then his Spirit will be poured out on the multitude. "Let your light so shine that others may see your good works, and glorify your Father which is in heaven."

Now, if we are not diligently using all the means to restore dead sinners to life, how are we not guilty of the ruin of their souls?

You may say we invade the Divine prerogative. Not at all. Did they invade Christ's prerogative when they brought sick to him to be healed? Do you invade the Divine prerogative when you furnish bread to your family, or medicine for your sick child? Our families are sick and dying from the poison of

sin. A heavenly physician is near, and we are at no pains to bring our sick to him. And consider the circumstances of our behavior. Cain used his advantage to Abel's detriment—brotherhood and its confiding affections, the worship of God. Do we? Our friends confide in us—we betray them at our tables, in our walks, in the sanctuary, and at God's altar, by being indifferent to their salvation. The voice of thy brother's blood? Ah! no—thy brother's *spirit* wrecked and blasted by our neglect.

Am I my brother's keeper? Yes, your brother's keeper. Begin, then,

1. To keep watch and ward over Christians.

2. Over *sinners;* over your *children,* husbands, wives, parents. When you come to glory, bring a retinue of souls!

Let us endeavor to be faithful to souls to-night. But the excuses:

1. Too old.
2. Too young.
3. Too wicked.
4. I am moral.
5. Not convicted.
6. Ashamed.

Where will excuses end? God permits you to come to the altar. Suppose he had forbidden you? Suppose he should announce that every sinner in this house may come to this altar except *you?* How would you tremble at the announcement!

In this world, all is excitement, but the body is the great concern. Earth is in a constant bustle.

In eternity, souls will be the great concern. Jesus

came down from heaven to die for souls; angels are in motion for souls; judgment will sit for souls. Then *our* influence for souls!—What shall it be found to have been? What shall we answer when God shall say, "Where is thy brother?"

XXII.

CHRISTIAN DECISION.

"*Be it known unto thee, O King, that we will not serve thy Gods, nor worship the golden image which thou hast set up.*" Daniel iii, 18.

Brief historic introduction.

I. The firmness of their decision.

This is shown by a consideration of the plausible excuses for compliance with the king's decree, which might have been urged.

1. They were under *obligations to Nebuchadnezzar.* As exiles he had treated them with great honor.

2. It was the *law of the land.*

3. All complied in that vast assembly *but themselves.*

4. They must comply or lose their *religious influence* and their office.

5. They were officers of government. It would be an example of *rebellion in them!*

6. They were requested to bow down *once*—not continue idolaters.

7. Their own *people, the Jews,* baptized as God's people, seem to have yielded; nay, the Jews were

often idolaters at home—and must they, at the hazard of life, go against both Babylon and Jerusalem?

Now let us consider their conduct:

1. They do not *even deliberate.* "We are not careful to answer thee," that is, *we are not straitened for an answer,* our answer is ready.

2. They study *no evasion.*

3. They ask *no delay.*

4. They use *no compliments.* Simply respectful. Do not say, "O King, live forever." So Daniel spoke before Darius, though the king had cast him into a den of lions.

5. They make known to him that *in no event will they worship* the idol. God will deliver, but if not they will not comply.

II. THE DISINTERESTEDNESS OF THIS DECISION.

They are regardless of consequences, loss of office, of royal favor, of popular consideration; nay, absolute disgrace, torture, and death are nothing. They are ready for all.

III. THE BASIS OF THIS DECISION.

1. *Faith in God.* Implying, first, God is *able* to *deliver;* and, second, *will deliver;* or, God's *power* and God's *purpose.*

2. *Love of truth.* "If not, know, O King, we will not fall down," etc. They were as ready to die as to live for the truth. So Paul, Phil. i, 20.

IV. CONSEQUENCES OF THIS DECISION.

1. It cost them, in the end, no loss. Their honor, fame, office, and influence to do good, were not only preserved, but immeasurably increased.

2. It increased *their faith in God.*

3. It brought them a peculiar *manifestation of God's favor.* "The form of the fourth," etc.

4. It cast shame on idols and idolaters.

5. It vindicated the true God. It drew forth a confession and a public decree from the king in honor of Jehovah. Verses 28, 29.

IMPROVEMENT.

1. God can make persecution easy for us.

2. He can make persecution minister grace to us. "Blessed is the man that endureth temptation;" "Behold! happy is the man whom God correcteth."

3. We may see why Paul gloried in tribulation.

4. No man can be a faithful minister without *decision.*

5. No man can have *Christian decision* without holiness of heart; a worldly mind will always betray him.

6. Early religious habits are of great value. Look at their history.

7. If we would be faithful in great things we must be faithful in little things. These children refused the king's meat, now they can scorn his image and his furnace.

8. This is an age of idolatry. We never needed religious decision more than now; not to breast the rage of persecution, but to stem the tide of flattery, vanity, and worldly prosperity. Are we equal to the calls of the times? Who will stand firm for Christ? We need decision against the spirit of levity, the spirit of sloth, the spirit of gain, the spirit of pride, the spirit of envy, the spirit of detraction, the spirit of self-dependence, the spirit of self-indulgence.

We must be *steadfast, immovable.* "Young men exhort to be sober minded;" "let the deacons be grave." Christian ministers are stars—night reveals their brilliancy; so we in this night of affliction.

For angels God *acted,* for man *suffered.* We are the disciples of a suffering Christ. Never do Christian virtues appear to such advantage as in persecution, in afflictions, under severe trials. Then is the golden opportunity to glorify God.

XXIII.

THE PURE IN HEART.

"*Blessed are the pure in heart, for they shall see God.*" Matt. v, 8.

I. WHAT IS PURITY OF HEART?

II. CAN IT BE ATTAINED IN THIS LIFE?

III. THE FELICITY OF THIS STATE.

We inquire, I. WHAT IS PURITY OF HEART?

It is a *simple, unmixed* state of the affections. It is repentance without obduracy, not a fusion. It is faith without unbelief; love without malice; meekness without anger; humility without pride; charity without selfishness; spiritual mindedness without worldliness or sensuality. It is not *perfect humanity* as to the body, mind, or affections, as measured by the absolute, or immutable law, but only as measured by the law of love, "the law of the spirit of life in Christ Jesus."

II. CAN SUCH PURITY BE ATTAINED IN THIS LIFE?

Some things would lead us to think it can not.

1. Our *guilt* is so *fearful.*
2. Our *depravity* is so *deep* and *entire.*
3. The *law* is so *broad* and *rigorous.*
4. Our *habits* are so *confirmed.*
5. Our *associations* are so *adverse.*
6. Our great *adversary* is so hostile and formidable. He cares not how many of us join the Church if he can prevent our obtaining purity of heart—that "holiness without which no man," etc.

But some other things must be set over against these, which lead us to believe we may obtain this purity in this life:

1. The atonement against guilt: "Though your sins be as scarlet, they shall be white as snow," etc.
2. The Holy Spirit against depravity: "I will sprinkle clean water upon you," etc.
3. Promises to meet the law: "The Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live." Deut. xxx, 6.
4. The Captain of our salvation against our foes, the world, the flesh, and the devil—O, with such a Prophet, Priest, and King we may hope. He commands, promises, and "will do it." Nay, he threatens, "without holiness, no man shall see the Lord."

III. THE FELICITY OF THIS STATE.

1. It is *of itself blessed.* The state is "happy." Impurity is painful; even if our persons or our dwellings are impure or *filthy* we are *uneasy.* But O! to have impurity in our hearts and consciences—in the very *center* of our *being!*—the holy of holies of our

natures! No wonder the "wicked are like the troubled sea."

2. This state has a *bliss of reward*, or retribution, "They shall see God"—which means, first, that God shall dwell in them here in a peculiar and glorious manner; can't keep him out of a pure heart, temples of the Holy Ghost; be filled with all the fullness of God; all things full of God. Second, see him, enjoy him, and be like him in heaven. "Seeing God" is the common formula for enjoying his eternal blessedness. See John iii, 3; 1 John iii, 2.

IMPROVEMENT.

Should we doubt whether we can obtain this purity, let us,

1. Consider that Satan corrupted us and Christ restores us.

2. That Satan did briefly—in a day—and that Christ needs not a longer time to undo than Satan did to do. Can not Christ make alive as shortly as Satan could kill?

3. Christ has done more to restore than Satan did to destroy. Christ died—Satan tempted.

4. Christ came into the world on purpose to destroy the work of the devil. 1 John iii, 8; Hebrews ii, 14.

5. See the power and mercy of Christ in his works of healing. How willing he is! "All manner of diseases."

Observe, especially, four things:

1. Hunger and thirst after it; cultivate an appetite.

2. Believe the promises, exceeding great and pre-

cious; "that we might be partakers of the Divine Nature;" "he that believeth shall be saved."

3. Confess—"with the *heart* man believeth unto righteousness; with the *mouth* confession is made unto salvation."

It is said apostles never confessed perfect love. Answer. Neither do they direct us to *believe* for perfect love, but they tell us to believe for salvation, and perfect love is embraced in salvation. They tell us confession is made unto salvation, and so it is made of perfect love and must be.

Ye are my witnesses. Of what? that God brought us out of Egypt, but not that he brought us into Canaan?

Inconsistency of not being pure in heart. Suppose angels who never visited our world were to hear that God had sons and daughters here. On their first visit what would they expect?

Finally. The sacrament of the Lord's-Supper, of which we this day partake, is a sanctifying sacrament. Hunger and thirst for purity, and expect it to-day. Behold him bleeding upon the cross for your sanctification. Hear him praying "that you all might be one," as the Father and the Son are one.

May He this day make manifest to our deepest consciousness the import of his own words: "My flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me, and I in him."

XXIV.

THE VINE AND THE BRANCHES.

"*I am the vine, ye are the branches.*" John xv, 5.

THE theme of this discourse is, the unity of Christ and his disciples.

I. THE NATURE OF THIS UNITY.

II. ITS MODE.

III. ITS FRUITS.

I. As to its NATURE, it is,

1. A union of substance. Vine and branch are one in substance. Christ takes OUR nature, and imparts HIS. (Heb. ii, and 1 Peter i, 4.) Whereby,

2. A unity of NAME—Christ, Christian. The name, or profession, gives the Christian the outward form and semblance of Christ. By the form and semblance of the branch, we identify the species of tree or vine to which it belongs. So the profession of the Christian.

3. Unity of office. The branch has the same organs and functions of the tree, and serves the same end. "The works that I do, shall ye do also." We bear "the fruits of the Spirit."

4. Unity of life. "Your life is hid with Christ in God;" "I live, yet not I, but Christ liveth in me."

5. The Christian is one with Christ in enjoyment, sufferings, temptations, and rewards.

II. MODE OF THIS UNITY.

We may describe it as being ingrafted into Christ, and receiving a new life from him.

1. The process of ingrafting implies a *wounding*, and shaping, both of the *stock* and the *scion*.

Christ, the stock, is thus wounded, and ready to receive the scion. The scion, the sinner's heart, must be wounded by repentance, and shaped by contrition.

2. Next, these wounded parts must be brought into close conjunction—*the scion inserted into the stock.*

This is done by faith, which joins us to Christ.

3. Next, these conjoined parts must be grown into one limb, so that the scion drinks up the juices of the stock. This is by the *Holy Spirit* given to the believer, and imparting to him the mind of Christ.

III. THE FRUITS OF THIS ONENESS.

1. Purifying and cultivation by God.
2. Growth in grace. "What it may bring."
3. Great fruitfulness.
4. Communion with God, and answer to prayer.
5. Glorifying the Husbandman.
6. Being loved by Jesus as Jesus is by Father.
7. Joy full and Divine.

IMPROVEMENT.

1. We see why some strive in vain to reform. Sinners can change their vices, but can't reform, can't cure, them—severed branch can't bear.

2. We can see why some do not grow in grace. They try to bear fruit without strengthening their *union* with Christ. Fruit of the vine is in the *living* branches.

3. This subject illustrates Christian perfection, and growth in it. Christian perfection is perfect union with Christ, and having the whole branches filled with

the juices of the Spirit. Can a branch, half dead, grow much?

4. This subject inculcates charity; branch intertwines branch, and both unite in, and live by, the same stock.

5. It shows our dependence on God. We must draw from Him, not MEN.

6. This subject admonishes backsliders and apostates. Judas! Cast forth as a branch, and withered. Cast them into the fire, and they are burned.

Do we bear fruit? How do we look as a PART of Christ? branches of Christ? a living part of Christ?

7. We see how we may persevere. By the obedience of faith—not legal obedience, but of faith. "If ye keep my commandments ye shall abide in me."

8. We see why the Church *lives* in persecution, etc.

A living Church can not be destroyed, because its life is from Christ, not the world. Men must destroy the vine if they would destroy the branches. The life of the vine will throw out new branches, and persecution shall not quench its life-producing vigor. Nothing can destroy the Church but separation from Christ.

XXV.

WORKS OF MERCY IN THE JUDGMENT.

"*When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left,*" *etc.* Matthew xxv, 31–36.

I. The Judgment will call in question our actions. "*Did* it."

II. Rewards will follow positive, not negative, virtues. They will be granted to those who have *done good*, not to those who have only *done no harm*.

III. Rewards will be distributed to those who have shown mercy, not justice merely. "Ye gave me;" "Sick and in prison, and ye ministered to me."

IV. In the judgment, our actions will be viewed in relation to God, and as bearing on his rights. "Ye have done it unto *me;*" "Cup of cold water in the *name of a disciple*."

V. The judgment will unfold to us an intimate relation of Christ to mankind. He takes sympathy with our nature. What is done to humanity in his name is done to him.

VI. To some, Christ will be a royal benefactor. "*King will say come*," etc.

VII. To others, an avenger. "Then shall he say to them on his left hand, Depart," etc.

VIII. The rule of royal action will be sought in

OUR HISTORY. To the benefactors of their race, who have been so for Christ's sake, he will be a benefactor.

IX. The Day of Judgment WILL REVEAL TO THE PIOUS THEIR TREASURES. "*Lay not up*," etc. They obeyed the command, "Lay not up for yourselves treasures upon earth; . . but lay up for yourselves treasures in heaven." They believed the promise, "Great is your reward in heaven." Now they see it.

X. It reveals also TO THE UNMERCIFUL THEIRS. "He shall have judgment without mercy who hath shown no mercy;" "As he delighted not in blessing, so shall it be far from him."

INFERENCE.

How excellent is charity! *It is the fruit* of faith and hope.

It is the most blissful of all graces. Faith sees, hope expects, but charity takes and enjoys.

Faith and hope are only useful to ourselves, but charity is good for others.

Faith and hope die, but charity *never faileth.* This is one reason why it so regarded in the *judgment.* The candidate for heaven has no farther use for faith and hope, but charity is needed in heaven; and the question will be important, Has he this qualification for glory?

Charity is the most difficult to cultivate. All passions war against it; it has general and special pleas.

Mercy is the highest style of charity. It is so in God—it is so in man. It was especially thus manifested in man's behalf. We are the only beings in the universe that can *plead, hope* for, or *receive* it. *We*

can plead for nothing else. Every sermon, prayer, song, is of mercy. And shall we withhold mercy from each other? God forbid!

EXCUSES.

1. "I know none who are needy."

Ans.—Have you sought them? Do you expect to find them at *the theater?* in the *ball-room?* Seek, and you will find them. You have not, like Jesus, to forsake your native world to find them. Like the priest and the Levite, you find them in your way. Benevolent societies will be your almoners.

2. "You have nothing to give." Then they need to give *to you.* Few on earth but should give or receive. The line between is narrow; the woman with *two* mites could not walk on it. You have something for the toy-shop—*pride, appetite.*

3. "You are afraid of giving to the *unworthy.*" *You* fear! Are *you* worthy? How conscientious! Suppose Christ had acted on this principle toward you?

4. "*You do n't believe in works.*" Well, then, show your *faith to-day.*

5. Some of you do believe in works. You love a scanty supply of them. They would take you but a brief way toward heaven. Think of the "balances"—"found wanting."

6. "You have given enough." How much? Do you agree that God shall do as you do, stop giving? Mercy should be constant as the beating of the heart, like the atmosphere, giving vitality to the wretched at every breath—ever present, genial, and free.

"But I give by balls, theaters, and the like." Let your charity be charity in aim and spirit as well as deed. Do not abhor the thing, and treat it as the sick do a bitter pill, rolling it in sweetmeats lest it nauseate them—bribing their selfish appetites to liberality, and making Satan their almoner in their charities to Jesus.

7. Remember mercy does what the miracles of Jesus did while on earth. It breaks bread, and heals sickness, and strengthens impotency, and is a ministry of miraculous cures and comforts to all states of weakness and sorrow. With what delights must heavenly beings look down on one who, like Jesus, and for *his sake,* becomes a *minister* of aid to the *suffering:*

> Whose holy charity, with beams divine,
> Like suns in heaven, with grace diffusive shine,
> Pours on the fainting poor a cheering light,
> Like northern lusters o'er the vault of night;
> The spirits of the good, who bend from high,
> Wide o'er these earthly scenes their partial eye,
> Mistake this mortal for an angel form,
> And ask what seraph binds those hearts forlorn.
> The Savior hears, and to the inquiring train,
> Points out the cross, and says, "*I have not died in vain.*"

XXVI.

THE LAW OF LIBERTY.

"*But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blest in his deed.*" James i, 25.

I. GOD'S LAW MAY BE CONSIDERED IN A TWOFOLD LIGHT.

1. The moral law, or,

2. The law of the spirit of life in Christ Jesus.

As to the first, conformity to it is either *preceptive* or *punitive*. We can be conformed to it only *punitively*, not *preceptively*. For,

1. We have all sinned, and broken its precept. It is too late for us, therefore, to conform to it preceptively, that it should become to us a law of liberty.

2. Neither can we make satisfaction to the law for our offenses.

3. Penal conformity to the law is hopeless punishment. Punishment can not restore innocency, or make us just. The law, therefore, to us is a law of death.

As to the law of the spirit of life in Christ Jesus we may be conformed to it, because,

1. Past sins are no hinderance to that conformity. This law is a law of *liberty* from past offenses, of *pardon* through Jesus' death.

2. It is a law of liberty from sinful affections—a law of cleansing to the soul.

3. It is a law of liberty from the sinfulness of human weakness and imperfection.

4. It is a law of liberty from fear—the fear of death—all tormenting fear. Millions, "through fear of death, are all their life-time subject to bondage." Heb. ii, 15.

5. It is a law of liberty from the fear of man, or sinful admiration of the creature. "If I yet pleased men, I should not be the servant of Jesus Christ." Gal. i, 10.

6. Summarily, it is a law of life, divine life, the life of Christ. Blessed liberty! This is holiness.

7. The "law of liberty" is not the moral law, but is a provision of government for sinners, comprehending both the moral law, in its preceptive claims, and the offer of pardon, sanctification, and eternal life, through the satisfaction of Christ. All moral law to man is now merged in the Gospel scheme, which provides for the sanctity and unchangeable authority of its precept in the forgiveness of sin for the penitent believer in Christ, and the certain execution of the penalty on all who reject Christ. This "law of liberty," then, is God's perfect moral law, sustained in harmony with a provision for the perfect liberty of man from all spiritual bondage: "If the Son shall make you free, ye shall be free indeed." There is no liberty without law, and the more perfect the law, the more perfect the freedom resulting from entire conformity to it. "Great is the Mystery of Godliness."

II. THE MEANS OF OBTAINING THIS LIBERTY WHICH THE LAW PROPOSES.

1. Study the law of liberty. "Whoso *looketh into*

the perfect law of liberty." The first step toward obedience is knowledge of the law, knowledge of duty. We should "search the Scriptures;" pray, "what wilt thou have me to do;" "open thou mine eyes to behold wondrous things out of thy law;" "make thy way plain before my face;" "lead me in a plain path."

2. A deep meditation of it. We should know the letter and form of the law, and its spiritual import: "I meditate on all thy precepts," says the Psalmist. The words "*look into*," in the text, denote *special attention, close inspection.*

3. A persevering regard for it. The text says, "continueth therein."

4. A devout remembrance of it. "Not a forgetful hearer;" "we ought to give the more earnest heed to the things which we have heard, lest at any time we let them slip." Knowledge forgotten is knowledge lost—lost during the time of forgetfulness. If you lose a dollar it is unavailable for any use while lost, and you can not honestly count it in your assets. So with knowledge; so with each particular idea.

5. A practical regard for it. "A doer of the work," says James.

The folly of supposing knowledge will save us without practice, outward reverence for the preaching of the Gospel without obedience to its claims, is illustrated by our Lord, Matthew vii, 24–27. And observe James pronounces the "blessing" on the "doer," not the mere "hearer." "This man shall be blessed in his *deed*."

IMPROVEMENT.

Here is a test of Christian character. As such let us use it. Let each ask himself, Am I a Christian?

1. Have I liberty from *guilt* by *pardon*, from *defilement* by *cleansing*, from *fear* by *faith* and *love*, from thralldom to the *creature* by the glorious power of the *Creator*, from the inward *death* of sin by the *life* of God? Do I look into the Gospel? Do I meditate and continue therein? Do I practice the Word?

2. This test is one of feeling and experience. The character of the text is to be "blessed," not when he gets to heaven, not in a future world merely, but "blessed *in his deed*," or as the margin reads, "*in his doing*." He is to be blessed now, *while* doing, and *in* doing. And this blessedness is a Divine happiness. Not the joy of worldly prosperity. Not such as worldlings feel. It comes from God. It is of the nature of *his* love, *his* joy, *his* peace shed abroad in our souls.

Do you feel that you are blessed, happy, hour by hour? Does "the peace of God, which passeth all understanding, keep your hearts and minds?" Have any of us experienced that this is a "*perfect* law of liberty?"

We did experience that, out of Christ, and under sin, the moral law which in itself is "holy, just, and good," became to us a law of sin and death. It became a law of sin because by it we obtained the knowledge of sin, and that "sin, by the commandment, might become exceeding sinful. Rom. vii, 13. It became a law of death to us, because "sin, taking occasion by the commandment, deceived us, and by

it slew us." "And the commandment which was ordained to life we found to be unto death." Rom. vii, 10, 11.

This was our dreadful experience as sinners. But have we found by a blessed experience the "perfect law of liberty?" Can we this day indorse the strong language of James, and bless God for perfect liberty, now achieved under a perfect law? "He that hath received his testimony hath set to his seal that God is true." It is true. Precious freedom! Perfect liberty!

"Ye slaves of sin and hell,
Your liberty receive;
And safe in Jesus dwell,
And blest in Jesus live."

XXVII.

JESUS' WITNESSES.

"*Ye are my witnesses, saith the Lord.*" Isaiah xliii, 10.
"*Ye are my witnesses of these things.*" Luke xxiv, 48.

THE proposition we propose to discuss is this: *The testimony of the pious proves the reality of Christian experience.* Christian experience is conviction, conversion, and sanctification by the Holy Ghost.

We will call attention,

I. TO THE TESTIMONY.

II. TO THE WITNESSES.

I. As to the TESTIMONY, it is, first, written, and, second, unwritten.

Written testimony is of *two kinds*:

1. Record.

2. Not of *record.*

Record testimony is made up of the recitals of Christian experience in the Bible. We call it *record,*

(1.) Because it is made up under the inspection of the Supreme Judge.

(2.) Because all theologians in Christendom—except in the prophetic Babylon—refer to it as the *ultimate judge* in controversies.

Its details of the experience of Abraham, Moses, David, Paul, and the beloved disciple, are *record testimony* of Christian experience.

Written testimony, not of record, are such biographies as those of Newton, Gardiner, Rochester, Wesley, Fletcher, Benson, Mrs. Rogers, Mrs. Fletcher, Mrs. Ramsey, Mrs. Graham, etc. Parole testimony is such as is given in our class-meetings, love-feasts, and by the fireside, or in the street, or wherever the pious talk of their own experience.

II. THE WITNESSES.

They are, first, *competent*, and, second, *credible.*

Observe the difference between competent and credible. They are not incompetent,

1. For crime.

2. For interest.

3. For ignorance.

Second. They are *credible* on account of,

1. Their *number.*

2. Their *variety* of *clime, habit, education,* etc.

3. Their *harmony.* Differences on other points, as of sects, etc., are lost here.

4. Their *perseverance.* Note their sufferings—the martyrs, confessors, etc.

OBJECTIONS ANSWERED.

1. *Your witnesses are ignorant.* So much the better; they are not likely to invent, or carry out, an imposition. But they are not ignorant of the facts of which they testify—they speak experience.

2. *They are interested partisans.* Yes, on your side. If Christianity is not true, their interest is to oppose it. As it is, they suffer that they may give testimony in its favor. So Paul, Gardiner, etc.

3. *There are opposing witnesses.* No, not one. Such men as Hume, Hobbes, and Paine, have argued, and acted the part of corrupt advocates but have not *testified.* They are not entitled to the rank and credit of witnesses.

4. *There are retractive witnesses.* Yes, there are men who have known Christ and his doctrines—have been regenerated, and even sanctified, and, having witnessed for Christ, have turned and given testimony against him. But what is retractive testimony? Retractive testimony is *perjured* testimony. These are *your* witnesses, not ours.

5. *Your witnesses are not sworn.* No, but they testify in death, and this, in law, is solemn as an oath, and as credible.

IMPROVEMENT.

1. We must testify. Christians must; ministers must. Acts i, 8, "Ye shall receive power," that is, to be witnesses; Acts v, 32, "Ye are his witnesses, and

so also is the Holy Ghost;" Luke, xxiv, 48, "Ye are his witnesses of these things," "and behold I send the promise of the Father upon you." In all these cases, the Holy Spirit seems especially promised in regard to our fidelity as witnesses for Christ. Remember, the witness is sworn to tell the truth—the *whole* truth.

2. We must live holy that our testimony may be believed. But a holy life will never do in place of testimony. With the *mouth*, confession is made unto salvation. Paul's holy life would have done nothing for Christ if he had not testified about conversion. Stephen's happy death would not have been traced to his religion but that he testified, "I see heaven opened, and the Son of Man standing on the right hand of God."

3. Christian testimony is a power to conquer our enemies. "And they overcame by the blood of the Lamb, and by the word of their testimony." Therefore, sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh a reason of the hope that is in you, with meekness and fear."

XXVIII.

BLESSEDNESS OF HUNGERING AND THIRSTING AFTER RIGHTEOUSNESS.

"*Blessed are they which do hunger and thirst after righteousness, for they shall be filled.*" Matthew v, 6.

I. WHAT IS RIGHTEOUSNESS?

II. THE PURSUIT OF RIGHTEOUSNESS.

III. THE FRUITION OF RIGHTEOUSNESS.

I. WHAT IS RIGHTEOUSNESS?

It consists of two branches, justification and sanctification.

1. Justification is the removal of guilt. Sinners are condemned now; they must have pardon or death.

2. The removal of corruption. Man's affections are defiled. Sanctification is the process by which they are made free and clean.

We should carefully distinguish between justification and sanctification. Justification is a work wrought *for* us, and changes our relation to God. Sanctification is a work wrought *in* us. We must have both, or never see God. Regeneration, which accompanies justification, is sanctification begun. "Entire sanctification" is the completion of this work; yet they are distinct.

II. THE PURSUIT OF RIGHTEOUSNESS.

"Hunger and thirst." This implies that righteousness appears very sweet and desirable, like food to the hungry, or water to the thirsty, and that the soul needs it now.

It implies that the desire for it rises to a height of great vehemence, so that the soul seems unable to endure without it. Hunger and thirst are unlike all other appetites—they must be gratified in order to existence.

It implies that this vehement desire drives the longing soul to set about every means of acquiring it, and make that its all-absorbing business, day and night.

Let us seek examples in both branches of righteousness.

1. A sinner, careless and reckless, is, all at once, observed to change his deportment. He grows more and more anxious, till at last a change comes over him in an agony of desire. He cries, "Give me pardon or I die!" Just then, when he *hungers* and *thirsts*, pardon comes.

2. A sober Christian, well-behaved, is found solemn and anxious. Watch him; he becomes more and more anxious, till his soul is again in a struggle—not for pardon, he has it; but he is "weary of life through inbred sin," and cries out,

> "'T is worse than death my God to love,
> And not my God alone."

After thus struggling, another change comes. As a general rule, the change comes just in the struggle itself, when the soul hungers and thirsts after righteousness—the righteousness of *entire sanctification.*

III. THE FRUITION OF RIGHTEOUSNESS.

Go to the first one just risen from the altar, where in an agony, as of death, he had struggled, and ask, What did you seek? *Pardon.* Have you found it?

Yes. How many of your sins are pardoned? *All. All!* Dare you believe it? *Yes; all.* "*As far as the east is from the west*, so far hath he separated my sins from me."

Then he is filled; he can have no more of pardon. Gabriel is not more free from guilt than he. "There is, therefore, now no condemnation to them that are in Christ Jesus." He hungered for *pardon*, and is filled with the righteousness of pardon. Did one sin remain unpardoned, he would not be filled.

Go to the sanctified—ask him what he hungered and thirsted for? *To be holy in heart.* Have you received it? *Yes.* How far have you received it? The Lord has cleansed me "from *all* my *filthiness*, and from *all* my *idols*;" "He has cleansed me from *all* unrighteousness." He hungered and thirsted for *holiness*, and is *filled.* If one pollution remained unwashed away, he would not be filled with the *righteousness of purity.*

IMPROVEMENT.

1. How does this agree with being pardoned and cleansed by *faith alone?* Mr. Wesley says of faith, etc., "When the soul hungers, and thirsts, and strives, God is pleased to work faith, or enables us to believe." So it is, indeed, by faith alone sought as above.

2. You may say, I desire these blessings, but how can I hunger and thirst?

Ans. First—Do not impair your appetite by your reading, company, pursuits, or pleasures.

Second—Seek an appetite by all the means of grace. The sick take medicine for an appetite;

did they take poison every day, could they expect appetite?

3. Finally—*Blessed, happy are they;* for he who is filled with righteousness is filled with peace, and God, and heaven. Death has no *terrors for him;* the judgment and eternity are his soul's choice delights.

Behold the culprit on the gallows. Sentence has been pronounced—the rope is adjusted—the last words are spoken—the drop is ready. Just then a horseman is seen in the distance, coming at his utmost speed. Every eye is turned in that direction. As the flying messenger approaches, a paper is seen in his uplifted hand, and the sound of pardon—pardon—pardon, rings out on the air—the missile is thrown into the hands of the officer—the criminal goes free; as free in the eyes of the law as though he had never offended. Imagine his joy!

But did the Governor ever invite such a one to feast with his most honored guests? Yea, more; take him to his heart, adopt him into his family, and make him heir with his chlldren? All this, and more, the Savior does for those whom he pardons and sanctifies.

The power of our ministry must be sought in connection with this state, namely, *purity of heart.* The movements of the steamer do not depend on her shapely form and splendid finish, on the furniture of her halls, and the showy decorations of her ample saloons. You must go below, out of sight of all these things, to inspect the wonderful machinery, whose working drives her against the wind, and tide, and rushing current, with a speed almost miraculous. So

with our ministry. Its power is not in giant intellect, trained to dialectic rules, and polished by severest culture. These, indeed, may become instruments of great power. But the heart is the engine; the Holy Ghost kindles the fire which sets to work the machinery of all human faculties and powers in the highest stage of human culture.

XXIX.

ALMOST PERSUADED TO BE A CHRISTIAN.

"*Almost thou persuadest me to be a Christian.*" Acts xxvi, 28.

I. We premise WHAT IT IS TO BE A CHRISTIAN.

1. To think like Christ—doctrines.

2. To feel like Christ—experience.

3. To act like Christ—precepts.

II. What must be the CONSEQUENCE OF REACHING, AND THEN RECEDING from, the moral ground here indicated—"Almost persuaded," etc.

1. Hardening the heart. He resisted *feeling* as well as *light.* Almost *persuaded*—difference between *persuasion* and *conviction.* Every act of resistance of right feeling and right conviction hardens the heart.

2. The loss of spiritual Divine *influence*—"*Grieve not the Spirit.*"

This is a double damage. While the heart has increased the power of resistance, the force is diminished by which that resistance is to be overcome—

like *increasing* the load and *weakening* the draft power.

3. Possibility of losing the visits of the Spirit thus grieved. Last call—"My Spirit shall not always strive with man."

4. Accumulating *guilt.* This is the greatest sin. Felix and Agrippa, wicked as they were, now committed their most aggravated offenses. "To him that knoweth to do good, and doeth it not, to him it is sin;" "this is condemnation, that light has come into the world, and men choose darkness rather than light;" "if I had not come and spoken to them, they had not had sin, but now," etc.

5. Aggravating future miseries. The rule of judgment is to "require according to what a man hath." The Holy Spirit is the greatest gift of God. Awakened sinners have this—you all have it. Your accountability is measured accordingly.

IMPROVEMENT.

1. Such cases as this of Agrippa are now multiplied. Men are now commonly, and especially in revivals, brought to the point of being almost persuaded.

2. Decision for Christ is the first and most difficult step toward being a Christian.

Convictions, feelings, wishes avail nothing, till the mind is decided. The will must take firm stand for Christ. Here true repentance begins. This is the first step to heaven. Convictions, awakened feelings, religious anxiety and longings, all work only a deeper condemnation till the will decides for Christ. After

that they work to help the soul in its struggles into new life.

3. Conviction is a critical state. In its legal sense it is the finding guilty upon competent testimony after due process of trial. It always supposes *condemnation*, which is the sentence of the law formally pronounced; and this leaves but one step further to be taken—*execution*. Every convicted sinner is already condemned, under arrest, waiting the hour of execution. The moments of deferred justice are moments of mercy, intercession, and offered pardon. God waits only to know if you accept.

4. Christians should be in earnest for awakened men. See Paul's ardor, verse 29, "And of some have compassion, making a difference; others save with fear, pulling them out of the fire," etc.

5. What memories will be the property of lost souls who were *almost* persuaded, and then, with Agrippa, went to hell! O that word *almost* will bite like a serpent and sting like an adder! A little more and I should have been saved! A *little more!*

6. Why are we not Christians? Why was not Agrippa?

(1.) Pride of intellect, as to doctrines.

(2.) Opposition of *taste*, as to *feelings*.

(3.) *Society!* depravity, and habits as to *conversation* and *conduct*.

7. We see the work of ministers—to get men to be like Christ—two things, *preaching* and *example;* "Follow me as I follow Christ."

Paul preached to Felix, and now to Festus and Agrippa, and appealed to his experience. Agrippa

unwittingly discovers to us the real aim and intention of Paul's discourse. Not so much to defend himself as to bring his auditors to Christ. Felix, on a former occasion, had "trembled" before this prisoner of the Lord, and now Agrippa is almost brought to the confession of Christianity, despite his Jewish pride and prejudice. Here is an example of fidelity as a Christian minister. Paul never loses sight of souls. His own liberty, rights, life, all are secondary to the great object of his ministry, to bring souls to Christ.

XXX.

THE WAY OF PERDITION.

"*And the Serpent said unto the woman, ye shall not surely die; for God doth know that in the day that ye eat thereof then your eyes shall be opened; and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also to her husband with her, and he did eat.*" Gen. iii, 4–6.

THE WAY OF PERDITION is here unfolded. This account is historical and admonitory, not mythical or allegorical. A real man and woman, in a real paradise; a real tempter; a real law; a real disobedience; a real covenant broken, and a real state of innocency forfeited, followed by real consequences of misery and death to the world.

We view it now only in the light of a true illustration of the way in which men fall into temptation.

1. Listening to Satan. "The Serpent said." He reasoned and she listened.

2. Yielding to the gratification of the senses. "The woman *saw* that the tree was *good* for *food*, and *pleasant to the eyes*." Here was gratification of the "lust of the eye" and the physical taste. Appetite is tempted. Temptation is always suited to our tastes and inclinations, so that by being led by these, unwarily, too far, we fall into the snare of the devil and commit sin.

3. By yielding to *ambition*. Ambition is always selfish, and therefore always sinful. It is the desire of honor or power for selfish ends, not for the glory of God. Eve was tempted to seek honor and rank through the pathway of knowledge. The tempter said, "In the day that ye eat thereof your eyes shall be opened, and ye shall be as gods, knowing good and evil." And she believed it. The desire of knowledge is, in itself, right and salutary, being implanted in the nature of all intelligent beings by the Creator. Here was a channel of temptation to a holy soul; but in the stimulated desire of knowledge she lost sight of the Divine command, and saw not the snare of Satan.

The words "ye shall be *as gods*," may mean, "ye shall be like God," your Creator, or "you shall be like the *angels*," for the same word is applied to the angels in Psalm viii, 5, "Thou hast made him [man] a little lower than the *angels*." Eve had knowledge of her Creator, and of angels, and might desire to be like them in knowledge. But had she desired first to be like them in holiness, and remembered that *obedience* was the path to elevation, she would have

risen to those desired heights of knowledge, holiness, and happiness.

So the tempter comes to us. He takes advantage of natural, and lawful, and even holy desires, to lead us on to extremes, and by imperceptible degrees decoy us from obedience and humility, till, or ever we are aware, we are pursuing wrong ends, or perhaps right ends in an unlawful and forbidden way. Unwary souls are always "taken captive by the devil at his will."

How often have young men begun with the laudable desire and purpose of an education, and the pride of knowledge has crept in, and by degrees led them into infidelity! At other times knowledge has been sought for its selfish gains or honors, rather than as the means of glorifying God; and at the end they have found, instead of paradise, disappointment, defeat, exilement, and the wrath of God.

How often has the commendable desire of competency, for the lawful uses of life, led men by degrees into inordinate desire for this world, and their success in business has confirmed them in the love of riches, till they have become "blinded by the god of this world!"

How often has even natural affection betrayed the parent, through the subtlety of Satan, to a merely selfish love and sinful indulgence of the child, so that if the child lived it was brought up for fashion and worldly gayety, and selfish gratification, or, if it died, the rebellious parental heart repined and "charged God foolishly!"

The phrase, "knowing good and evil," comprehends

all real knowledge whatsoever, according to the phraseology of early times. See 2 Sam. xiv, 17.

Curiosity is the desire of knowledge, but here it becomes the desire of looking into forbidden things, and becoming what God had not proposed. Then it becomes a treacherous decoy to lead the soul far from God, till, as with the heathen philosophers, "by wisdom they know not God."

4. Sin is social. "She gave also to her husband." When temptation has succeeded with one he turns to influence others.

The heathen could not give up their old companions who had been converted in the apostles' times—they wanted company. 1 Peter iv, 4.

How quickly we turn to do the devil's work, in tempting others, when once we have yielded to him ourselves!

But this active social power of sin, in dragging or seducing others from the right way, fearfully enhances guilt and multiplies transgression. How rapid is the downward progress of the soul when it not only yields itself to temptation, but uses its social power, its influence over others—one of the highest trusts of a responsible being—to draw them down to the same ruin!

IMPROVEMENT.

1. Temptation generally comes from without. Two things belong to the external form of temptation; first, a real or supposed good; second, an enemy, or tempter, to present it and make the most of it to decoy the soul.

2. But temptation must find something within us

which responds in congenial sympathy. It does not follow that we must have congeniality with sin, or with the sin involved in compliance, but congeniality with the *thing* proposed, or with some *circumstances* attending it. Thus, there was something in Eve's pure soul, before she was "beguiled by the tempter," congenial to the thing proposed. Sin was not proposed, though inevitably *involved;* but *knowledge*, and an *elevated rank of being*, were proposed. So in laying a snare, or setting a trap for an animal, a *lure* is presented. The animal is attracted by the lure—it is something which he relishes. Here lies the necessity not only of inward holiness, but wisdom and watchfulness.

3. Every temptation is a lie; it decoys to death.

It is connected with truth, and the truth gives it currency and credibility. But the concealed poison of the falsehood is there. The fruit looked well, tasted well, and appeared "desirable to make one wise." But the intention of the tempter, and the effect of the temptation, were only *death.* No parlance with Satan. He is a liar and father of lies. God is true, and his word only can repel the power and wisdom of the Serpent.

4. Temptation is not physical force. It is simple deceit. It leaves the soul in full possession of freedom to choose or to refuse. The devil is not suffered to put forth power to force men into sin, or sinful compliance. He can only lie, and deceive, and lure. Against such a power *courage* is less needed than *decision.* No argument will baffle the subtle deceiver, but a prompt "get thee behind me, Satan," with uplifted prayer for help, will vanquish him.

XXXI.

THE LORD'S REQUIREMENT.

"*What doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God.*" Micah vi, 8.

SOME men are peculiarly pleased with this text; it is "Gospel enough for them." They array it,

1. Against the Deity and atonement of Jesus Christ.

2. Against the doctrine of *human depravity.*

3. Against the doctrine of regeneration and sanctification by the Holy Spirit.

Let us see how justly. It requires,

I. That we WALK HUMBLY WITH GOD.

1. They do not do this, who, with pen and scissors, commence cutting out the leaves, or erasing and interlining God's Word, refusing to be taught by God, and determining for themselves what God shall reveal to them, or teach them.

2. They do not do it, who decline to execute what they confess God enjoins upon them to do.

II. That we DO JUSTLY,

1. To *men*, not in mere dollars and cents, but to their *souls*, by our sympathy, teaching, prayer, and examples.

2. To *God*—"Render unto God the things that are God's."

III. That we LOVE MERCY.

God is merciful to us; we must be to others, even to enemies and heathens. We must not only *practice*, but *love* mercy.

There are three sorts of religion in Christian lands. One or the other of these is taught in the text.

1. Natural religion, or the religion of law. *Do* and *live.* Does this text teach it? No. It says *do;* but have we done? We want a religion which meets the case of those who have *failed* to do, and are dead. To interpret all the Bible by Micah is a principle that would destroy any instrument or book in the world. Every part of a deed of trust does not reveal the trust, or prescribe the conditions. If *one* part does, it is enough. So in the sacred Scriptures, or covenants. Other parts of the Bible teach the atonement; here it was not introduced, nor need be. Let all parts be taken together as forming one complete whole, and there will appear a beautiful harmony.

2. Religion of forms, *pantomime*—hoping to please God by mummeries, suited to tickle little children. Against this Micah is pleading; against sacrifices and libations unaccompanied with penitence, and not leading to a change of heart and life.

3. Evangelical religion—of the heart. Penitence, faith, humility, universal justice, etc. His language is very comprehensive. Doing justice and loving mercy comprehend all our duty to man. Walking humbly with God is the sum of all spiritual religion.

XXXII.

FEW SAVED.

"*Lord, are there few that be saved?*" Luke xiii, 23.

I. Few that seek *conviction of sin.*
II. Few that seek to be *born again.*
III. Few that seek to *grow in grace.*
IV. Few that seek to be *sanctified wholly.*
V. Few that keep the witness of the Spirit.
VI. Few that strive to enter in at the strait gate.
VII. Few that take up *their cross daily.*
VIII. Few that *love not the world.*
IX. Few that love their neighbor as themselves.
X. Few that love God with all their hearts.
XI. Few that die while conquerors of death.

XXXIII.

GOD A CONSUMING FIRE.

"*Let us have grace whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire.*" Hebrews xii, 28, 29.

Fear was the great motive by which God sought to secure the obedience of Israel. And the apostle here insists that the Gospel, so far from ceasing to address our fears, appeals most urgently to our dread

of evil (ver. 25). The text contains such an appeal. It will be observed,

I. That it describes in God a TEMPER OR DISPOSITION TO PUNISH TRANSGRESSORS.

Two words are mostly used to denote this temper, *hatred* and *anger*. We need not multiply quotations where they abound so much: "He *hates* all the workers of iniquity." This hatred is strong and intense: "The wicked, and him that loveth violence, his soul hateth."

If this were not sufficient, he says, he abhors, or intensely hates, the workers of *iniquity*. The wicked are an *abomination* to him. Thus God *hates* sinners; he is *angry* with them; his wrath is kindled against them; he is angry with them *every* day. The wrath of God is represented as *breaking forth* upon Israel. In John's vision, the wrath of God and the Lamb are familiar terms.

The Gospel message is accompanied with the solemn declaration that "the wrath of God is revealed from heaven against all unrighteousness and ungodliness of men;" and it is the Gospel only that opens the door of pardon and escape from this wrath.

II. The text implies not only the *disposition*, but THE PURPOSE OF GOD TO PUNISH.

The punishment of sin is necessitated by the holiness, justice, and truth of his nature. "He will not at all acquit the wicked." Of this he has forewarned us.

1. He has forewarned us of the *place* of punishment; he has given it various significant names, as *Sheol*, Hades, Gehenna, Tartarus.

2. Under various imagery, he has set forth the sufferings of those punished—"worm dieth not," "condemnation," "torment," "lake of fire and brimstone," "banishment from the presence of the Lord," "everlasting fire."

3. The very offer of pardon implies the necessity of taking legal notice of sin, and punishing it if it be not pardoned.

4. This punishment is "*prepared;*" it is now ready. "Prepared for the devil and his angels." Matt. xxv, 41. Heaven is a "*prepared*" place. "I go to prepare a place for you," says Jesus. But O how different the two places! So also God is prepared for the judgment; "He is now ready to judge the quick and the dead."

III. PRACTICAL USES.

It is used by the apostle to induce us to receive "*grace*" for the acceptable worship of God, to be stable, and abide faithful in his service, and to serve him "with *reverence* and godly fear."

In order to the reverent and acceptable worship of God, we must have clear views of his holiness—his hatred of sin, and his justice in punishing it. But it is objected to this view,

1. That God is love. Yes, and the sun is light, but it is also fire. God is not only love, but a consuming fire.

2. God is a parent. Yes, but the parent corrects, and sooner banishes one child than destroy the family; and he does it from love.

3. You degrade God to the level of a passionate creature. No, for love, too, is a passion. You say love is no *passion* in God; then neither is *anger.*

The anger of God is not the anger of man. Man is angry at what is *right;* God, at what is wrong. Man's anger is not equitable in degree. The anger of God is according to truth. Man's passion varies and subsides; God's is the ceaseless energy and resolve of justice. But man's consumes, and so does God's, and is therefore called *anger.*

It is sometimes said that God's whole nature is opposed to sin. Universalists wonder at our love of this doctrine. We love it as a Bible doctrine. Look at the days of Jesus; he had to guard against an opposite tendency, such as theirs. The whole Bible guards us against this ease and indifference. Curses are poured out upon those who neglect grace and withhold worship.

The "terrors of the Lord" are no excuse to the sinner for not approaching him in worship. He offers grace for acceptable service. The fires of his holiness burn against sin. Let the sinner forsake his sins and fly to the offered grace, and all the attributes of God will beam with benignity upon him. We who believe "receive a kingdom which can not be moved." Heaven and earth may be shaken, and all temporal creations "removed;" but the Gospel of Christ, the kingdom of his grace, which he offers to every believer, can not be shaken. It must remain; it is immovable as the throne of God. So argues the apostle. The worshipers in this immovable kingdom must be endued with grace for a correspondingly unchangeable and abiding service. Grace is equal to this result. The fires of Sinai, to which the text alludes, before which the trembling Hebrews stood affrighted,

still burn against transgression. But, to the believer in Jesus, they have no terror. In the face of Jesus they become the mild effulgence of holy love. To the humble believer, who receives this offered grace, the holiness and majesty of God become the pledges of peace and gladness.

XXXIV.

JESUS AT THE GRAVE OF LAZARUS.

"*Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.*" John x, 11.

We learn,

1. Christ is omniscient. He sees the dying Lazarus, though far away.

2. He is omnipotent. He raises the dead.

3. He is God; for God alone is omniscient and omnipotent.

4. Christ loves his followers.

5. He loves his poorest, meanest follower. He might have had a small funeral, but Christ hastens to his grave.

6. Christ laments to be separated from his followers. He is a mourner after them. Few tears might have been shed over the grave of Lazarus, but Jesus is one of the weepers there. What an honor! Which would the dead have preferred, a monument of *marble* or *Jesus' tears?*

7. Christ's friendship is fruitful. When he weeps he blesses. If he *weeps* with the mourner he *blesses* the mourner. Naked sighs and tears are not all. His tears, like dews to the grass, cause a springing up into life. He cries, "Lazarus, come forth," and *he obeys.*

8. Christ has the keys of *death* and *Hades.* He is ready for the resurrection morn. He is girded already for the conquest of the grave, and here gives an earnest of his triumph. *Lazarus comes forth.*

9. See how Jesus has sweetened death, and christened it with a name most savory. "*Sleepeth.*" Soft and balmy is the Christian's repose. The grave has pleasant odors, and the purified soul feels no dread at entering that domain. Sin plants it with stings, but full faith beholds in it a *bed of flowers* for the *slumberer.*

10. Christ, who *raised the dead,* can *sanctify the soul.*

11. Let us see that we be the friends of Christ, if we would have him for our friend.

Lazarus had *long loved him.* He welcomed him to his home, received him at his best door, into his best room, into his choicest circles of friends, made him his chief and most honored guest, and never grew ashamed of him. How many Christians now would spurn him from their parlors? Look at the center table. Is Jesus admitted there? Are the selections of literature and taste according to Christ, or dictated by worldly fashion? Are we ashamed of Christ in his humiliation and simplicity?

XXXV.

SOWING AND REAPING.

"*Whatsoever a man soweth, that shall he also reap.*" Gal. vi, 7.

I. THERE IS A SEED-TIME IN MAN'S EXISTENCE. Seed-time indicates some particular *season.*

II. This "seed-time" IS IN THIS LIFE.

1. Here is the seed—the Word of God.

2. Here are means of cultivation—the ministry, Bible teachers, saving influences.

III. There are TWO KINDS OF MORAL HUSBANDRY. Sowing to the *flesh,* and sowing to the *Spirit.*

IV. MAN SOWS THE SEED OF HIS OWN HAPPINESS OR MISERY. "Whatsoever a *man* soweth," etc.

1. Satan only *helps* to sow to the flesh.

2. God's *decree* does not sow it.

3. God's *foreknowledge* does not.

4. Fall of *Adam does not.* It is your voluntary act. God rewardeth every man according to his—*his own*—work. Every thought, word, and act, is sowing seed for eternity.

V. There is a HARVEST TIME in man's existence. Harvest is that season when the farmer goes forth to gather what he has sown. Seed-time and harvest are correlative terms, the one implies the other. It is as *certain* there will be a harvest as that there is a seed-time.

VI. The harvest is IN A FUTURE WORLD.

1. Harvest must succeed seed-time.

2. Separate from seed-time, not mingled.

3. Seed-time lasts till death, and, of course, harvest after.

4. "Whatsoever thy hand findeth to do, do it with thy might."

VII. The harvest is as VARIOUS AS THE SEED. Sowing is to *flesh* and *Spirit.* Harvest is "*corruption*" and "*life everlasting.*"

The apostle is consistent. The harvest *must* correspond to the sowing; the immutable law in moral government, as in nature, "yielding seed *after its kind.*" Gen. i, 11, 12.

VIII. The harvest WILL LAST FOREVER.

1. The terms in the text—*corruption, life everlasting*—imply it. One interprets the other by contrast.

2. There is no use of a second probation. Probation is a *moral* test; it must not coerce, or overbear human freedom, either by force or fright, or undue stimulation of reward. If the present probation is adequate and infinitely befitting God and man, there is no wisdom or fitness in a second.

INFERENCES.

We infer,

1. The necessity of *watchfulness.*

2. The necessity of *diligence.*

3. God's *goodness.*

Short seed-time, long harvest. Sinners complain: What! God send us to hell for sins of a few years! How wicked! Complain of that which so illustrates God's goodness! Who complains of large harvests for small labor in farming, if he sows good seed. The true language is: May God give us eternal harvests

for a few years of toil! Our complaints against the Divine economy spring from our own corruptions, ingratitude, and alienation from God.

XXXVI.

THE WORK AND SPIRIT OF A TRUE MINISTER OF JESUS CHRIST.

"*Unto me, who am less than the least of all saints, is this grace given; that I should preach among the Gentiles the unsearchable riches of Christ.*" Ephesians iii, 8.

We will consider,

I. The spirit of Paul.

II. His work.

III. What fitness there was between his spirit and his work.

I. The spirit of Paul.

1. It was a spirit of *humility*. "Unto me, who am *less* than the *least* of *all saints!*" In another place he says, "Who am not *meet* to be *called* an *apostle*."

2. It was a spirit of *gratitude*—"Is this *grace given*." The whole epistle burns, as it were, with the glowing and grateful fervors of a soul struggling for language to express its obligations to the grace of God.

3. It is the language of *confidence*. Though the least of all saints, he *felt* that he would preach among the Gentiles the unsearchable riches of Christ. This the grace of God in him would do. His *littleness* was not in his way as an *apostle*. (12th verse.)

4. It was the spirit of *self-consecration.* He had given himself wholly to God and *his work.* "God forbid that I should glory save in *the cross.*" "I resolved to know nothing among you save *Jesus Christ* and him *crucified.*"

II. THE WORK OF PAUL—"That I should *preach* among *the Gentiles the unsearchable riches of Christ.*"

III. How did the spirit of Paul constitute a FITNESS FOR HIS WORK?

1. His work, involving *great reproach,* demanded *great humility,* to *preach* among *Gentiles,* the scorn of the *Jew, Christ* despised, his *riches.*

2. His work, involving great *sacrifices,* demanded great *gratitude.*

3. His work, being *most difficult,* required *great confidence.* "In whom we have boldness and *confidence.*" Verse 12.

4. His work, being *holy,* required *self-consecration.* Paul was the prisoner of the Lord. Not the Jews' or the Romans' prisoner, but the Lord's. So fully was he surrendered to *Christ.*

IMPROVEMENT.

1. Grace alone can make a *minister; nature* can not do it; *culture* can not do it; *the Church* can not do it.

2. Grace *can* make a minister. It can *humble pride;* strengthen with heavenly courage; sanctify to God, and consecrate to his work Paul, Peter, Newton, Scott, Wesley, Fletcher, a Bigelow, a Summerfield.

3. Men of *grace* must do God's work.

4. If we lose grace we lose our calling, and ought to recover grace or resign our parchments.

5. To be called as a minister is a great favor. Is this grace, or favor, given?

The faithful minister is the highest style of *creatures*. This is the noblest of all callings. Gabriel's is not so noble. And he is by grace fitted for it. Gabriel could not do it. If he would come into this assembly to-day and a poor sinner should call to him and ask, "What shall I do to be saved?" he would reply, "I do n't know; I never was saved; I never was a sinner. Go to these ministers; they know all about it. They have been convicted, converted—saved. Go to them; they can tell you all about it."

XXXVII.

JESUS THE SAVIOR.

"*Thou shalt call his name Jesus, for he shall save his people from their sins.*" Matthew i, 21.

I. THE SAVIOR.

1. As to his person. "Immanuel;" God with us; God-man.

2. His office. Prophet, priest, king, Savior.

II. HIS SALVATION.

He saves them from sin,

1. By making it painful to the *conscience.*

2. By making it fearful to our anticipations.

3. By remitting the penalty; he justifies.

4. By making it loathsome to the affections; hated

for its own sake; by cleansing our hearts from the love of it; by full sanctification.

III. THE SUBJECTS OF THIS SALVATION.

"His *people*." All are his people who are thus saved; his Church—his covenant people who are faithful to the covenant. To these, his elect, he makes no higher promise. "He shall save them from their sins." This is their peculiar right of inheritance, their calling and privilege, their duty, their badge of distinction. "Faithful is he that calleth you, who also will do it."

XXXVIII.

ABILITY OF CHRIST'S MINISTERS.

"*I can do all things through Christ which strengtheneth me.*" Philippians iv, 13.

THERE are two great lessons in religion:

First. Our *own nothingness;* and,

Second. *Christ's fullness.*

To learn these requires years of *experience—trying* experience. Grace in us is never *ripe* till nature is dead. God loves to create out of nothing. Paul had learned these lessons. We will consider,

I. THE ABILITY OF CHRIST'S MINISTERS.

II. THAT THIS ABILITY IS NOT INHERENT IN THEM.

III. That it is the POWER OF CHRIST RESTING ON THEM.

I. THEIR ABILITY.

1. They are able to endure all the hardships, and

deprivations, and persecutions to which their calling exposes them.

See context. All the apostles were like Paul in this respect. So faithful ministers of every age. Shall we complain of poverty, trials, etc.? Our Lord and Master endured all—poverty, hunger, thirst, weariness, reproach, persecution, and martyrdom.

2. They are able to *convict*, *convert*, *sanctify*, *comfort*, and *save* immortal souls, instrumentally. This they do from generation to generation. What a work is this. The greatest miracles are wrought by them. The miracle of Pentecost was greater than raising the dead.

II. This ability is NOT INHERENT IN THEM.

By this we mean it is not a congenital power, or derived from birth, and that it is not acquired by them as an art or a science.

1. It is not congenital, or of nature. Powers of mind, as conception, memory, imagination, invention, can not do it. The work of a minister is not of a nature to be effected by the mere action of one mind upon another.

2. It is not acquired by education. Paul was learned, but he gloried not in learning. *So we.* How many learned men who preached with the grace of a Buckminster, or the mental power of a Channing, were totally unable to convert a soul? How many Carvossos have converted thousands?

III. Their ability is the STRENGTH OF GOD; or, the power of Christ resting on them.

"Tarry at Jerusalem till ye be endowed with power from on high."

1. Their *love of the cause* is *from Christ.*

2. Their choice to suffer in it, and for it, is from Christ.

3. Their call to the public ministry of it is from Christ.

4. The word which they minister is from Christ.

5. The power which attends the preached Word is from Christ.

6. The convicting, converting, and sanctifying energy is from Christ. The creation of worlds is easier than the conversion of souls.

7. The conservation of the Church is from Christ.

IMPROVEMENT.

1. Unconverted and unsanctified ministers are a curse.

2. Be ye holy.

XXXIX.

DIVINE IMPARTIALITY.

"*For there is no respect of persons with God.*" Romans ii, 11.

WHAT is Divine impartiality? We answer:

I. NEGATIVELY.

1. It does not imply that God does not diversify men's outward conditions, as to wealth, reputation, length of days, health, comforts, etc.

2. It does not imply that he bestows upon men equal intellectual or executive faculties. In the hu-

man family there is every variety and grade of mental endowment. Some are little less than angelic, others appear scarcely more sagacious than the higher orders of the animal kingdom. Yet the lowest are widely and essentially different from, and superior to, creatures of mere instinct.

3. It does not imply that God secures to men the same external religious privileges. Note Jews, Gentiles, heathen, Christians.

4. It does not imply that God does not diversify the gifts of the Holy Spirit, as to ages, young and old; as to form and power, as sudden and unsought conviction in Saul, on day of Pentecost; and as to slow and sought blessings, as in the case of Cornelius—"prayers are heard;" "have come up as a *memorial*," that is, unanswered as yet, but *reminders*.

II. POSITIVELY.

God is impartial, in that,

1. Christ died for all.

2. Holy Spirit given to all. "I will pour out my Spirit upon all flesh."

3. Spirit is given to all for one end, namely, to *save*. "To every man to profit withal."

4. God hears and answers the sincere prayers of all. He accepts all that fear him and work righteousness.

5. God will destroy all the workers of iniquity; he will be impartial in judgment.

IMPROVEMENT.

1. God now awaits to convict all.

2. He waits to convert you all.

3. To reclaim all backsliders.

4. To sanctify all believers.

5. No excuse for staying away. His throne is vindicated if you are lost. The vilest may come, and the humblest be like the "beloved disciple" who "leaned on Jesus' breast."

XL.

FORGETFULNESS OF GOD.

"*Of the Rock that begot thee thou art unmindful, and hast forgotten God that formed thee.*" Deuteronomy xxxii, 18.

I. EVIDENCES OF FORGETFULNESS OF GOD.

1. Disregarding his commands and works.

2. Not tracing his gifts to their Author.

3. Not noticing our afflictions as the fruit of his providence.

4. Not making our visits to him in the closet.

II. THE NATURE OF THIS CRIME.

1. It has the nature of ingratitude, for God is a Benefactor.

2. It has the nature of rebellion, for God is our Sovereign, and his dispensations to us are with the design to bring us to obey, love, and be like him.

III. THE CONSEQUENCES WHICH ENSUE FROM THIS FORGETFULNESS.

1. It blinds the mind. To remember God is to dwell in light; to forget him is to betake ourselves to darkness. The moral history of all heathenism is

put down in a few words—God has written it—"They did not like to retain God in their knowledge."

2. It hardens the heart. Nothing so directly tends to this result as ingratitude to benefactors, and opposition to just authority. How can we have a lively conscience toward him whom we have banished from our thoughts?

3. It removes all those restraints of grace which check us in the ways of sin. A forgotten law is to us, practically, no law, and we alike banish fear of penalty and sense of obligation.

4. It does exceedingly provoke God. No greater contempt of his authority and character can be given than in that thoughtless levity which soon forgets his commands, and as readily his judgments and mercies.

In order to survey this crime aright, we should consider how it would appear in other beings. For vice in ourselves is tolerated as a decent guest, when in others it seems too ugly to be borne with. What should we think would be the desert of angels, if, in the midst of all their glory and bliss, they should forget God? We are blessed above angels. Christ hath died for us.

XLI.

THE THRONE OF GRACE.

"*Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.*" Hebrews iv, 16.

I. Blessings of the text.

II. Where obtained.

III. How sought.

I. Blessings spoken of.

1. *Mercy*—pardoning mercy, reconciling mercy. *All* need it. Sins oppress us—must have it or perish.

2. *Grace*—"grace to *help in time of need.*" Always time of need—*every moment.* Affliction such a moment. Temptation time of need—enemy comes in like a flood. Seasons of perplexity and anxiety time of need. Season of despondency—death. In these times of need nothing can help us but *grace.* Grace in time of need is *present grace.* Not for future troubles—*real* not imaginary wants.

II. Where are mercy and grace to be found? *Throne of grace.*

1. A throne—majesty, wealth, dominion. Earthly thrones—heavenly throne. *Justice* and power belong to thrones. No comfort, then, to me, a rebel sinner! Answer—yes, for it is a throne of *grace.* Allusion to the mercy-seat covering the ark—at each end a cherub—between which the Lord was said to sit on a throne.

2. Throne of grace signifies that its occupant has mercy to bestow. Christ occupies it; he *is gracious.*

3. Throne of grace signifies that its occupant is *willing to bestow* mercy. The name of the throne declares it. It is not a seat of judgment or wrath.

4. It implies that mercy and grace are distributed as freely and royally to the penitent as protection is to the innocent, or punishment to the guilty. *Freely*, kings receive nothing for royal favor. *Royally*, they make no small or stinted gifts. *Gives like a king.*

III. But HOW SHALL WE ATTAIN THESE GIFTS?

1. We must come to the throne. Universalist says they will come to us; but text says come to the throne for them. This is God's order. We may apply for them. Dust and ashes may come to the throne. Jesus sits on the throne for this purpose.

2. *How shall we come?* Boldly—not rashly or irreverently. A throne should fill us with awe; not with distrust or unbelief; not with restraint. We must realize we approach a throne of grace—courts of law and equity.

O the wonders of the grace of God! Has built a throne! Inducted one as its occupant! Changed the ministry of justice into the ministry of mercy—the ministry of wrath into the *ministry of love.*

CLOSE.

1. Without prayer, without mercy.
2. Why so many Christians lack grace.

XLII.

THE BARREN FIG-TREE.

"*Behold these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground?*" Luke xiii, 7.

I. CAPABILITIES—planted in vineyard.
II. OBLIGATIONS—seeking fruit.
III. UNFRUITFULNESS—find none.
IV. BALEFUL INFLUENCE—cumbereth it.
V. DESTINY—cut it down.

I. CAPABILITIES.

1. *Fig-tree; its nature,*

2. *Planted* in fruitful *vineyard.*

3. *Cultivated* with *skill* three years, that is, after the *time* for fruit; reasonable time for testing its fruitfulness.

II. OBLIGATIONS.

God's property. God caused us, like a tree, to spring into being. All our powers are his; he nourishes us by special care and privileges; his rains and sunshine visit us.

Well may he demand fruit. All he has done is for this end. He seeks fruit as his right; he has a right to expect it.

III. UNFRUITFULNESS.

The charge is not of bad fruit, but of *no* fruit—useless. But in our negative good there is positive evil. God did not create us for negative ends; all things have an ultimate design.

Some have shown leaves, some of you a *few blos-*

sons; in Church brethren gathered around you, and said, See there, how full of promise; fruit soon; but, alas! you have cast your blossoms, and your leaf is withered.

IV. Baleful influence.

Cumbereth. You occupy the soil, exhaust its strength, shade the vines, and other productions of the vineyard are sickly and dying by your influence.

Irreligious examples—*profane, false, skeptical—earthly* and *sensual.*

The *moral* and amiable, who are *irreligious*, are *worst* of all. Their amiability conceals their deadly enmity against God.

You bear fruit for others—for self, for the world, for Satan—not for Christ. Your goodness makes nothing for Christ.

The larger the tree, the more injurious the shade, the greater the incumbrance to the soil. *Rich* and *honorable* are *most guilty.*

V. Destiny.

Cut down. Not merely the profane, but *moral*—all who bear no fruit—no "fruits of the Spirit."

If *barren, Why not?* Take them to *heaven!* Intermix their dead branches with the living trees of Paradise!

Why not cut down *now?* Because of Christ's intercession, and prayers of friends.

But, lastly, friends, parents, and Christ himself will agree, and say, "*Cut* it *down.*"

XLIII.

THE FAITH OF THE PATRIARCHS.

"*These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them,*" etc. Hebrews xi, 13.

I. FAITH.

What is it? Believing God. There are several sorts:

1. *Historical* faith—as that the *worlds were made* (verse 3).

2. *Prophetic* faith—such as seemed to consist of *visions* of the *future*, which might be given to the good or evil. *Balaam*, etc., (ver. 20).

3. *Miraculous* faith (ver. 32–36).

4. *Justifying* faith.

5. *Sanctifying* faith.

II. ELEMENTS OF FAITH.

God's promises are its foundation.

States of mind in regard to these promises are its elements.

The text declares what these states of mind are:

1. A survey of the promises. "*Having seen them afar off*"—that is, the blessings pledged.

2. A persuasion of their truth and stability. "*And were persuaded of them.*"

3. Embracing them in our hearts as our portion, as the great Magna Charta of our *rights*, *privileges*, and *blessings*. "And embraced them"—brought them into most intimate fellowship.

4. A public confession of their transforming power, and of our divorce and estrangement from the world by their influence. "*And confessed that they were strangers and pilgrims on the earth.*"

ERRORS.

1. There is great danger of mistaking *sight* for *faith.* Sight, or sensible possession, precludes faith. "Faith is the substance [subsistence in the mind] of things hoped for; the evidence of things not seen." The promise of good and the good promised are quite distinct. Faith apprehends the former; sense, or fruition, the latter. Promise, like a bond, may represent property; but it is not property, only as faith, well assured, makes it equivalent to the reality which it represents. Thomas did not act upon the law of faith when he demanded to see, and sensibly test, the very body and wounds of Christ. Men do not walk by faith when they require outward prosperity in order to sustain their trust in God. The rich often think they trust God when they only trust in uncertain riches.

2. There is great danger for mistaking *fancy* for *faith.* For instance, we go into the closet, kneel down, and imagine a heaven—golden streets, blessed scenes of future glory. This may be all fancy. It becomes faith, and approves itself as such, only as these visions supply practical rules, motives, and power for holy living and heavenly-mindedness. Faith views things as near, not afar off. It reveals "Christ in you the hope of glory." It is practical, not speculative; real in its effects, not fanciful.

CONCLUSION.

Sinner, without faith it is impossible to please God. You must trust him if you would please him; and that trust must give you penitence, submission, obedience, and love.

Christians, remember that the just shall live by faith. Without it, you draw back unto perdition. The miracles of Egypt, and Sinai, and the wilderness, did not obviate the new trial and test of faith at Kadesh; and, failing here, the people were condemned to wander and die in the desert. The object of the promise may seem afar off, and trouble may be nigh, but faith gives certainty to results, and conquers all.

XLIV.

MINISTERIAL EXAMPLE.

"*Let no man despise thy youth, but be thou an example of the believer, in word, in conversation, in charity, in spirit, in faith, in purity.*" 1 Tim. iv, 12.

THE Apostle, in various instances, challenges his converts, as Philippians iii, 17; 1 Cor. iv, 16; 1 Cor. xi, 1.

1. We profess *conversion.* What is it?

2. We profess a degree of sanctity suited to the ministry. What is that?

3. We profess to give our whole souls to the work—have publicly avouched ourselves a perpetual

sacrifice *in* it. All this threefold profession is to be reproduced in our example.

The preacher is, in his life, to be so exact a copy of Christ that the believer may, in imitating *him*, be *like Christ*—the copyist of the *copy* shall get the exact *original*. This is Paul's idea when he says: "Be ye followers, also, of me, *even* as I am, also, of Christ." 1 Thess. i, 6.

A tailor cuts a garment for himself, and wears it as a specimen of his skill. A carpenter builds himself a house as a specimen of his workmanship. A physician is sick, and takes medicine as a proof of its efficacy, but do n't get well. So a minister with good doctrine but bad example. Men do n't look to your preaching, to your *learning*, your *good* manners, or your outward polish. They will look to see if you are like Christ—a *fac-simile* of the Savior's *humanity*. Let your life be the echo of your professions.

XLV.

ENTIRE SANCTIFICATION.

"*The very God of peace sanctify you wholly.*" 1 Thess. v, 23.

I. The import of this prayer.
II. The encouragement we have to use it.
III. The consequences of its being answered.

I. The import of this prayer.

"*Sanctify wholly.*" It means to all possible *extent*,

and for all possible *ends* or *services*. To be more particular, it means.

1. *Separation* from *all sin*. "Come out from among them, and be ye separate, saith the Lord."

2. It means being *filled with righteousness*, or possessed by the Spirit and presence of God. "Be filled with the Spirit."

3. It means that the *whole man*, body, soul, and spirit, or the physical, the (*soma*), or body; the sensitive, (*psuche*) the affections and passions, and the (*pneuma*) *immortal mind*, may be wholly sanctified and preserved blameless in this life. In a word, the whole *compound* man is to be wholly sanctified in answer to this prayer.

II. THE ENCOURAGEMENT WE HAVE TO PRAY THUS.

1. It is offered by the "God of *peace*."

2. This God of peace is a God of *truth*. "Faithful is he that calleth you."

3. This God of peace and truth hath called you hereunto. "He that calleth you." How many and how various his *calls* and his *promises* to this very state! Yet are we sanctified?

4. "He also *will do it*." He is pledged, and will not deceive, or go back. He has done it for thousands. He has given us many witnesses.

III. CONSEQUENCES OF ITS BEING ANSWERED.

1. We shall rejoice evermore. Verse 16.

2. We shall pray without ceasing. Verse 17.

3. We shall in *every* thing give thanks. Verse 18.

4. We shall be *useful to others*. See verses 14 and 15.

5. "We shall be preserved blameless unto the coming of our Lord Jesus Christ."

IMPROVEMENT.

Would you have this blessing?

1. "Seek and ye shall find."

2. Seek it as near at hand, and not afar off. How? First, by prayer, and, second, by striving every moment to lay your whole being on the altar as a sacrifice to God.

3. By abstaining from all that a sanctified Christian may not do. Verse 22.

4. By doing all that a sanctified Christian ought to do. Begin at once to act upon the basis of the covenant of entire consecration.

5. By *believing*. He that believeth is saved.

XLVI.

WALKING IN THE LIGHT.

"*If we walk in the light, as he is in the light, we have fellowship one with another.*" 1 John i, 7.

I. GOD IS IN THE LIGHT.

1. Of *knowledge;*

2. Of *holiness;*

3. Of *happiness.*

1. He is in the light of knowledge—*past, present, future.*

2. In the light of *holiness—positive* and *intense*, absolute.

3. In the light of happiness—*perpetual* and *infinite*.

II. We may walk in the light.

First, of *knowledge;* second, of *purity;* third, of *happiness. Walk—grow—advance.*

III. What shall follow.

1. *Fellowship with God.*

2. With saints.

Light an element of fellowship:

1. On the *throne of God*—the persons of the Trinity.

2. Among *unfallen angels.*

3. Glorified spirits.

4. Sanctified, or *growing saints.*

INFERENCES.

Two things necessary to entire sanctification—

1. Growing in grace, or walking in the light. In that condition of the soul—*advancement*—God is pleased to sanctify, and only in that.

It may be asked how we can walk in the light of purity, or increase in *holiness*, after we are sanctified. Answer. Just as we may increase in knowledge after all error is corrected, or in happiness after all misery is gone.

There are two ways to grow in knowledge, namely, correcting errors and communicating information. Let, for instance, the error be that the sun revolves around the earth—that corrected, information may be given of his dimensions, distance from the earth, etc. But information on these points could not be admitted till the error named was removed.

In two ways we grow in happiness, namely, removing misery and multiplying enjoyments.

So in two ways we grow in purity. First, by removing sin, and, second, by increasing the strength of holy affections.

2. The second thing indispensable to Christian perfection is *faith*, by which the soul walks in the light of God's promise, as he is in the light of it, and is assured that what he promises he will also fulfill.

XLVII.

THE APOSTLE'S PRAYER.

"*For this cause I bow my knees,*" etc. Ephesians iii, 14–21.

I. The apostle prays:

1. That his brethren may be *strengthened.*

2. May be *rooted* and *grounded* in *love.*

3. May have a *comprehension* with all saints of the *length*, *breadth*, *depth*, and *height*, and know the love of Christ, which passeth knowledge.

4. That Christ may dwell in our hearts, and that we may be filled with all the fullness of God.

5. By *faith*, and hence in this life—now.

II. Our encouragement to pray.

1. God is the *Father* of our Lord Jesus Christ—sympathy (ver. 14).

2. The whole family in heaven and earth is named of the same Lord Jesus Christ, between whom and

the Father there is this relationship and sympathy, reaching to the *whole family* (ver. 15).

3. To grant the apostle's prayer would be "according to the riches of his glory" (ver. 16), that is, consistent with it. See John xv, 8. Also, the preposition *kata*, "according to," denotes rule of measurement, *in proportion to*, etc.

4. The blessed state prayed for is to be produced by "*his Spirit in the inner man*" (ver. 16). The whole work being of God, as the efficient agent, is sure, therefore, to be performed.

5. It is to be by the *indwelling of Christ* by that same Holy Spirit (ver. 17).

6. The saints are *used* to such *high states*, and he prayed for *common* things then, though *now so rare.* "In other ages it was not made known as it is now, revealed to his holy apostles and prophets by the Holy Spirit." Ver. 18.

7. God was able not only to do *what* he asked, but *abundantly* above all that he could *ask* or *think.* Paul had been to the third heaven, yet could neither ask nor think of all that God could do for his saints—by *a great abundance* he could not think it (ver. 20). The language of the promise outsteps the common measure in fullness; but no human words can express, or mind comprehend, the excellence of the Divine meaning.

8. For he could work up to *the measure* of *his omnipotence* in us (ver. 20). All *moral* difficulties are out of the way, and all God's *might* was at full liberty to do its utmost in these things spoken of above (ver. 20).

9. "According to the power that worketh in us." Ver. 20. The rule of operation is already laid down, the causes are already in operation which are to bring about all this glorious result. Regeneration is the beginning and the pledge of perfect and everlasting salvation. Wonderful are the forces already at work! The same power and methods of grace, the same law of spiritual life, shall, through faith, accomplish all things.

III. The doxology (ver. 21).

1. To him be glory.
2. In the Church.
3. By Christ Jesus.
4. Throughout all ages.

XLVIII.

COMPLETE JUSTIFICATION IN CHRIST.

"*It is God that justifieth. Who is he that condemneth? It is Christ that died; yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*" Romans viii, 33, 34.

Of two things men are very difficult to be persuaded. The first is, *that they are condemned by God's law,* and the second is, that they *may be acquitted by Christ's death.* Yet these things are most *important to be believed.*

I. All men are naturally in condemnation.

"He that believeth not is condemned already."

Pardon *implies condemnation.* None but the condemned can be pardoned.

THE DAY OF JUDGMENT is in fact a *sentence day*, in which the Executive pronounces maledictions on the guilty, rather than proceeds *to find* them guilty. "Depart from me *ye cursed*," etc.

CONSCIENCE, when awakened, attests the *sinner's condemnation.* "I was alive without the law once, but when the commandment came, sin revived and I died."

But men can scarcely believe it. They set up pleas against it, and strive to persuade themselves that they are not condemned. They plead,

1. That it would be unjust in God to condemn them, when he permitted them to be born into the world *so depraved.*

2. Their *ignorance.*

3. The *influence of popular example and associations.*

4. The *secular cares and interests of life.*

5. The *mercy of God.*

With such arguments, not, perhaps, formally or logically proposed but secretly cherished, do men resist the conviction that *they are condemned.* But, if at last we are awakened to a sense of condemnation, and begin to look around for some method of escape, it is then,

II. DIFFICULT TO BE PERSUADED of the only true method of pardon. And this difficulty is twofold:

1. To persuade us that our acquittal, or absolution, *is not to be wrought out by us;* and,

2. To persuade us that it is now *wholly wrought out by Jesus.*

(1.) We are apt to think that our acquittal is to be wrought out by us—by repentance, love to God,

humility, zeal in good works, or some frame of mind, outward obedience.

(2.) Whereas our acquittal is wholly purchased for us by Christ. Death, resurrection, intercession are mentioned in the text in connection with this acquittal. *Doctrine* is, that the merits of a crucified, ascended, and interceding Savior are the sole ground of our justification.

No state of mind commends us to God but *Christ's merits*. *Faith alone procures* this justification; not because faith has merit any more than a beggar extending his hand to take alms. But faith incorporates us in *Christ*, and makes us one with him, so that his death is as our death, and we become the righteousness of God in him.

What is this justification? It is more than pardon. The criminal is pardoned, but goes away under the painful consciousness, and the reproach, of guilt. Justification is being accounted righteous. It brings not only legal, but a sense of real innocence. It not only so absolves us that the law does not condemn us, but O, blessed be God! it so absolves us that our own heart does not condemn us. You ask how?

I can not tell how. Not by forgetfulness of our sins; nor by a forgetfulness of their malignity, and hell-desert. But O blessed mystery! "Being justified by faith we have peace with God, through our Lord Jesus Christ." We are accounted righteous in him so completely, that "there is therefore now no condemnation to them that are in Christ Jesus." Not by throwing a cloak of Divine righteousness over a corrupt heart, but by removing sin from the

heart—a personal righteousness, and yet the gift of God.

IMPROVEMENT.

1. No ground of confidence in ourselves. Self-renunciation, forsaking all for Christ, is the first step toward justification.

2. No occasion to distrust God. As our pardon and fitness for heaven are from him, we can "assure our hearts before him," and have "boldness in the day of judgment." "It is God that justifieth, who is he that condemneth?"

PART II.

ADDRESSES.

ADDRESSES.

I.

ELOQUENCE:

An Address delivered before the Jefferson and Union Literary Societies of Augusta College, August, 1836.

It is one thing to acquire knowledge—it is another thing to acquire the art of dispensing its treasures for the good of mankind. As members of this Collegiate Institution, it is your chief work to train your minds to severe exertion, by seeking and treasuring up the truths of science.

But you have not forgotten that, while gathering, you should learn how to scatter abroad. You, therefore, cherish these societies, and, by their aid, are forming your manners for the scenes of active life. Here you learn to use the materials acquired by study as you hope to use them in future years. Your academic toils supply you with armor wherewith to go out and meet a striving world. In your societies you bring this armor into use. By the offerings of the pen and of the stage, you prove it, so that your hand may be cunning and your heart bold, whenever you

must use it for protection or offense. We say by the offerings of the pen and of the stage; for we presume that composition and elocution are the chief objects of these associations. And, now, that our office may be auxiliary to these objects, we propose *eloquence* as the theme of this address.

In approaching this theme we seem to enter a boundless field. The mind, wandering over it, glances at so many interesting scenes that it is reluctant to stay at any single point. Here curiosity may indulge in the luxury of speculation; here philosophy may revel in the sweets of analysis; and from hence genius may rise and scale the heavens, and, like Prometheus, glow amid the luster of their fires. In such a field we are liable to wander. We will, therefore, assume some guard of speech, and confine ourselves within assigned limits. These limits shall embrace this one inquiry, *What constitutes the orator?*

Many excellencies combine to form the orator. Some of these excellencies are of spontaneous growth, others are produced by cultivation.

First. *Nature must have done a work for the orator which none but Nature can perform.* She must have dealt bountifully with his mind. She must have enriched it with the power of vigorous thought, and with a susceptibility to sudden and deep emotion. This power does not belong to every mind. Undoubtedly it is often possessed where it is never developed. The elements of intellectual greatness are concealed in many minds like treasures of gold beneath the solid earth. Yet there are millions whose mental constitutions are weak and universally impoverished. Mind

rises in the attributes of excellence, by nice and imperceptible gradations, from the weakest to the strongest; from the walks of groveling idiocy to the sublime elevations, where godlike genius dwells. Eloquence flourishes upon the high grounds. It loves the lofty elevations.

But, the orator must be *susceptible to sudden and deep emotion.* He must have, in some degree, the fire and frenzy of the poet. His soul must have nerves as well as sinews; for what is strength without excitement? Many a giant mind moves so sluggishly and gracelessly as to display, like Falstaff, nothing but a deformed and loathsome bulkiness. To a mind always quiet, resting, like stagnant waters, in undisturbed repose, what avails Achillean strength? Did a slumbering Achilles ever win a victory? The orator must possess not only strength, but ardors, fierce (not ferocious) as the renovated fury which "stretched the mighty Hector on the plain." He must seem all sense, and yet all reason; all impulse, yet all intellect. In a word, thought and passion must mingle in his soul like glass and fire in the Apocalyptic vision.

Second. *Thus gifted by Nature, the orator must devote himself.* He must diligently cultivate his art; for eloquence is art. We often hear of *Nature's* orators. It is true that Nature *has* her orators; yet they are not hers as some suppose. They are hers, like seeds and soils, which by culture afford delicious fruits. There may be fruit without culture, but much of it will be poisonous or bitter. Without cultivation there can not be a garden of wholesome fruits and fragrant flowers, arranged with exquisite taste and

skill. Eloquence is like blending the beauties of the well-cultivated garden with the magnificence of mountain scenery. Nature gives birth to orators, and cultivation rears them.

This cultivation is received in the pursuit of science. Of the sciences, some are less, and some more useful, to train the mind for eloquent discourse.

We invite your attention to some particulars.

1. *The orator must be familiar with the power of language.* Language may be considered the tool of his trade. By this he works up the materials of thought, and prepares them for the public mind. He must therefore ascertain the structure, the force, and the most effectual use of this instrument. There are two ways to do it. One is by reading. There are many productions of the pen which display most forcibly the power of words, in their various combinations of taste and beauty. By a critical perusal of these writings, one may learn what the power of language is, and by what construction it acquires the utmost harmony and strength.

And here, we conceive, is the value of Roman and Grecian literature. The ancient classics are said to contain an inimitable beauty and fire, which can not be infused into their translations, nor exhibited in modern composition. If this be so, then let the orator—if possible—approach them, and inspire his genius with their utmost charms and ardors. But let him not overlook the beauties of our vernacular classics, in his enthusiastic devotion to those of buried tongues. Let him study our own orators and poets with at least half the zeal of his soul, and let him learn to admire

them. Should he in his juvenile admiration of Homer and Virgil, or Demosthenes and Cicero, learn to despise Milton and Burke; should he come to believe that the beauties of song and the charms of eloquence are exotics of other climes, which can not grow on our own poor soil, his classic lore will prove his misfortune. It will serve merely to expose mental weaknesses, which otherwise might have remained concealed. We should wander through fields of ancient literature, as Peter of Russia visited other kingdoms; not blindly to admire every thing foreign, but to examine impartially, select what is excellent, and transfer it to enrich and embellish our own patrial domains.

But reading is not the only means of becoming acquainted with the power of language. Composition, both extempore and elaborate, is equally efficacious. Extempore composition helps to a ready and flowing utterance, which is all important to the orator. It renders the invention of words, the construction of sentences, and the arrangement of thoughts, rapid and unembarrassed. But elaborate effort is necessary to the formation of a perfect style, and to the exhibition of rich conceptions. Those splendid orators of antiquity, whose productions are so enchanting and overpowering, were probably skillful in unpremeditated discourse. But how did they acquire such skill? They trained their minds by the most finished efforts of the pen, to reach far, search deep, rise high, until they were perfectly familiar with the profoundest depths and the loftiest heights, and there seemed most at home. By writing, they accustomed themselves to clothe their richest conceptions and most subtle argu-

ments in a diction admirably correct and graceful. Language, suitable to apparel the loftiest musings of their lofty minds, became to them almost spontaneous; but it became so by the toil of years. Let no one expect to imitate their success, unless he consent to copy their labors.

Whoever would use a fascinating style with graceful ease must resort to the pen. He who never writes will never learn to use language with delicate precision and captivating effect. He will burden his discourses with superfluous words and trifling repetitions. He will exhibit no uniform style, but will play all characters by turns. Prose and poetry, comedy and tragedy, short, long, and every other meter, will strangely adorn his discourse, as the mixed colors did the garment of the persecuted youthful patriarch. Whoever, then, would employ language with its utmost force for popular persuasion, let him read—let him speak—but, above all, *let him write.*

2. *The orator must cultivate some acquaintance with Nature.* It were well that this acquaintance be profound, such as is commonly called philosophy. Yet there is something more essential than philosophy itself. The orator must be accustomed to look on Nature with a poetic, rather than a philosophic eye. He must gaze on her external forms with high admiration, though he should despise her concealed charms. For on all the face of Nature are the colors (if we may so speak) in which he must continually dip his pencil as he sketches the forms of truth.

Truth is apprehended by the aid of the senses, and Nature is the principal mirror by which the forms of

truth are reflected to the soul. The orator, therefore, must be familiar with creation, and must be able to challenge creation's homage. In its serene and terrific aspects, it must subserve a twofold purpose. It must first inspire the *orator* himself, and then be his talisman to others. When the ray-glit lights the dawn, or evening blushes in the west, he must gaze till the waxing or waning glory inspires his soul with enthusiastic transports. He must hang, like a sentinel, on the skirts of wrathful tempests till the genius of glooms and storms takes possession of his soul. On every object, fair or deformed, insignificant or glorious, he must be able to lay his hand, and wreathe it into forms of beauty, or of terror, and send it forth to minister to his will. He must catch every token from Nature by which she offers enchanting imagery to shadow forth in livelier colors, or more alluring forms, some hated, or some neglected, truth. He must wait on all her movements with a listening ear and a watchful eye. He must sail with her floods, and career with her storms. He must move with her swift-winged lightnings, and sport with her earthquake terrors. In a word, he must call the universe his own, and must prove the heritage his, by the seizin of it. The sun, moon, and stars must pay him obeisance, or *man* will never bow down before him.

And he must not only be familiar with Nature in her mute and inanimate forms, but he must, above all, be intimate with him whom Heaven has constituted Nature's lord.

3. *He must therefore be acquainted with man, as a being of thought, of purpose, of passion.* He is to

operate on man as the subject of conviction and persuasion. In this vocation he must use all the delicate machinery of the soul. He must touch it familiarly, as the breeze does the chords of the harp; yet, skillfully, as the cunning hand modulates the tones of the organ. And can he do this so as to wake up music in the soul, and avoid all discord there, unless he know the structure and power of the instrument? It is impossible. He may indeed rouse its *peal;* but it will not be a peal of melting harmony. He will do violence to the sacred powers of the soul. He will rudely *assail* what angels would *approach* with awe. He will lay a *careless hand* upon that altar of the affections, which the Son of God *breathes* upon with deep emotion. He will, like Satan in Paradise, rouse discord among the moral elements. If his efforts wake some spirit-stirring strains, whose casual diapason is like a song of heaven, their cadence will be like the fall of Lucifer from heaven to hell.

Let him who would be eloquent, ascertain by diligent consciousness his own susceptibilities to the impress of truth, in all its exhibitions, whether for conviction, entertainment, or reformation. For this, let him *live* at home, and only *visit* abroad. Let him spare time from all other books, to read attentively the volume within. Let him enter not merely the vestibule, or outer courts, but the most secret chambers of the soul. Let him penetrate its profound retreats and survey the fountains of thought and passion. Let him learn to unlock these fountains, by words which shall be to them like the prophet's rod to the smitten rock. Let him by the enchantment

of his invocation draw forth from these fountains, sympathies, pure as the joys, and beneficent as the ministry of angels. The orator must not only study the *susceptibilities* of the human mind, but he must also ascertain the peculiarities of his own mental constitution, that he may husband it discreetly, and suit his efforts to his genius.

God, in the dispensations of nature as well as of providence, varies his gifts. Behold the vast variety of his works. The worlds which sail in silent majesty through the heavens, are not equal in magnitude, period, and circumstance. Each of the several regions of the earth presents features peculiar to itself, and distinguishing it from every other region. Look at the animal tribes around you, and observe their generic, their specific, and their individual peculiarities. Survey the human family. It is composed of millions on millions, all differing in voice, complexion, or feature, so that your friends can select you at a glance from the swarming population of any city of the world.

God, who delights in such variety, has impressed it also on the human mind. This is indicated by the fruits and records of its toils. In the fine arts, each master has a style peculiar to himself, apparent either in deeper or in lighter shades of difference, which the eye of a connoisseur hastily detects, and ascribes with confidence to the hand which wrought it. So it is with the productions of the pen. They are the pictures of thought, and vary like the features of the human countenance.

Look into our best English authors, and you will

be charmed not only with the beauties of each, but also by that *variety* of excellencies which combine in them as a whole. What a trio is that, to go no farther, which is composed of Addison, Goldsmith, and Johnson! Each has reared a world of his own, grouped them in sweet proximity, and resigned them to the dominion of different graces, whose names are Beauty, Simplicity, and Dignity.

To you, young gentlemen, who take your walks on classic ground, this mental variety is displayed in striking forms. You witness it in scenes which rise before you like fairy worlds, by the incantations of the hoary Muse. And, in the languages of Homer and of Horace, the pictures of thought are so true to the originals, that their resemblances and differences are more readily perceived.

The sacred writings evince this variety of mind. Inspiration itself has respected and sustained it. The Spirit so "moved the holy men of old," as to impress on its productions the marks of their own genius. Their language flows in striking variations, like the air now stirring with tremulous emotion, now careering in the breeze, and now raging in the whirlwind and the storm.

Consult its histories, prophecies, and songs of devotion, and you will seem to be passing through a region of ever-changing views; some tame and fair like a verdant plain, others wild and magnificent as mountain scenery; some deep and obscure as the soundings of the ocean, others clear as the unclouded meridian. In a word, the sacred writings not only display, like nature, the energy of the Spirit which

produced them, but also, as a garden the taste of the cultivator, the genius which wrought them into a record of Jehovah's will. The harps of Moses and David, of Solomon and Heman, of Asaph and Jeduthun, were tuned in heaven, and set to the praises of its Eternal King; but the style of their performances exhibits a variety as manifest and charming as the aspects of the heavens.

How comes this variety in the pictured thoughts of men? It is to be traced to an original peculiarity in each mental constitution. Habits, resulting from education, contribute something toward it; but to the Creator, who has wrought so variously in the physical conformation of all things, we must chiefly ascribe it. He enriches the fields of thought with many different soils, adapted to fruits as various as Paradise produced; then commissions us to rear such fruit as is congenial with the soil of our own minds. He gives to some a ready and clear perception; to some patience for slow but sure investigation; to some the power of accurate comparison; to some a memory capacious as the ocean; and to some an imagination fervid as the sunbeams, and lofty as the heavens which they lighten and adorn. (*Coram exemplis clarissimis.*)

These are the soils of mind. We must ascertain the adaptation of that which Heaven assigns to our own care and culture. We must "*know ourselves.*" For this, we must accomplish the analysis of our own minds. Then we shall perceive how to commence and carry on the work of mental improvement. Unacquainted with ourselves, we may labor to develop

some faculty which was deformed and stinted at its birth, and which no pains of ours can mold to graceful forms, and quicken to lively action, in the pursuit or display of truth.

Self-knowledge surveys the powers of the mind, and graduates them according to their strength and value. Then, if one be ambitious of the crown of oratory, he can cultivate the most healthy, robust faculties, and set them in striking attitudes before the public eye. And be assured, young gentlemen, that one may hold a princely rank among the orators, with a mind enfeebled in some, if it but abound in the wealth of other faculties.

The greatest orators have not been men of universal, but of partial gifts. They happily discerned the course which Nature pointed out to them, and, resigning themselves to Nature's guidance, attempted little else but to contrive how aspiring their flight *could* be, in the direction which she pointed them. They were wise. No course can succeed other than that which Nature dictates. Its discovery, like that of the instrument which guides the navigator, must go before the first step of the aspirant. Self-knowledge will guide to that discovery.

We repeat it, therefore, whoever is ambitious of the honors of oratory, must live at home. The voice of Nature *to him* can be heard nowhere else. If he read nothing more, let him read his own soul. Let him search the recesses of thought and passion. Let him be to himself what, to the operator, *that* is, which, having furtively wrested from the emboweled grave, he half worshiping regards, till all its palpable ma-

chinery is pictured on his mind and treasured in his memory. Let his soul be to himself a specimen, in clear exposure, of all that by nature, or by nurture, enters into the constitution of the soul. Let him watch its active and passive states, and detect the influences, minute and gross, which change, suspend, and produce those states. Without a knowledge of man, as a being of *thought*, of *purpose*, of *passion*, eloquence is possible; but it is possible only as an accident of speech. It is not then, like sunshine, a strong and steady light, diffused to charm the world; but rather like a meteor, which glares an instant through the darkness, then veils the offended eye in tenfold deeper gloom.

Third. *The orator must be winning in word and in manner.* Eloquence is called "the art of persuasion." We persuade the unwilling or the unbelieving. Surely this is an arduous task. To convert men to new opinions, much more to induce their adoption of new rules of life and conduct, requires the absence of all that is repulsive, and the presence of all that is attractive, in thought, in arrangement, in the structure of argument, and in impassioned appeal.

To display the attractive and avoid the repulsive are the positive and negative virtues of oratory. Let us consider its negative virtues. These are much more difficult to acquire, and are more seldom met with than the positive. In order to avoid the repulsive, the orator must guard himself with the reflection, that his hearers, as well as himself, possess

> "Internal powers;
> Active and strong, and feelingly alive

> To each fine impulse: a discerning sense
> Of decent and sublime; with quick disgust
> From things deformed, or disarranged, or gross."

He must cautiously approach these powers internal. He must salute them with sounds softer than the lute, and yet overpowering as the storm upon the mountains. All his efforts must agree with nature, must accord with circumstances, and must harmonize with one another. In the selection of his theme he must consult the occasion; in his style of composition he must consult the theme; in his manner he must consult the style of composition. In these there must be an amiable concord, or the incongruity will offend some "fine impulse."

But let us descend to some particulars, and mention the more glaring vices which it is especially important for you, young gentlemen, to avoid.

1. And above all, if you would win the praise of eloquence, you must avoid a practice which may well be called the literary vice of the age; we mean *plagiarism*. This is the easily besetting sin of more than one in ten who write and speak in the service of the public. Am I too charitable? From regard to truth I can say no less, and *salvo pudore*, I *would* say no more. Be assured, however, that no one who abuses the public ear, by pouring into it stolen sounds, however sweet, will fail to provoke its "quick disgust," and fall under the censure of its discerning sense. Let the young aspirant of the forum begin his career with a perfect abhorrence of this literary larceny. Had I a young friend whom I suspected of a thing so foul, and withal so surely fatal to his prospects, I

could wish to be his Hamilcar; and plagiarism should be the execrable foe against which I would exact his oaths.

2. Another thing to be avoided with equal diligence is, *affectation.* This is akin to plagiarism. They love each other's company, and, like brethren, dwell together in harmony. Yet their habits are dissimilar. This preys, hyena like, on the relics of the dead, That, like the monkey, catches another's living voice, with all its intonations, and mimics all his motions, even to his very jerk of head and blink of eye. Affectation! It is offensive as hypocrisy. Avoid it, or resign all hopes of popular approbation and applause. No excellence, no combination of excellencies can in public estimation redeem from its curse. It is known to be so eminently hateful, that it is indulged only in supposed concealment. But it can not be concealed. A critic of fine taste instantly discerns it, even in the voice and manner of an entire stranger, whatever may be his efforts to conceal it. It is a species of counterfeiting which needs no witness to expose it. Nature herself abhors it. It offers violence to her well-arranged economy, by which she varies the shades of human character; by which, as our common mother, she impresses on each child its proper features, as priestess of her family weds us to the gift, and forbids to put asunder what she has joined together. If we rudely prosecute it, she may permit a divorce, but will take a just revenge, by marking on our visage the signs of our incontinence.

"But what," it may be asked, "is the design of declamation, if it do not aim to repudiate nature?"

We answer, its design is to convert us back to Nature, from whom we had eloped, and make us her disciples. It is an error to suppose that a *debut* upon the stage is made in Nature's style, and that its errors are her vices. Compare the awkward dullness of the young declaimer with his eloquent vehemence amidst exciting sports, when with all his soul on fire he rouses his young playmates, and you will see that Nature is the voice and soul of eloquence. Reject Nature, then, for an affected imitation of that which Nature never made you, and you may indeed amuse the public mind, but the amusement of that mind will be delight in the ridiculous.

3. Another error of no small magnitude is, *excessive and violent action.* Action is emphasis addressed to the eye. To render it impressive, it must be both rare and graceful. If it be displayed in every sentence, it becomes insipid and offensive. To vary the river scenery, an occasional rush of waters is delightful; but a current generally placid is what imparts interest to the cataract. It were better that the speaker should never raise a hand than keep it in an eternal rage of action. Shakspeare warns the players "not to o'erstep the modesty of Nature." Shall the stage regard the modesty of Nature, and every thing else abuse or deride it? Or has Nature now fallen into her dotage, lost her charms, and cast away the modesty of her youth? This we might suspect from the treatment she receives, when a speaker displays to his audience a variety of jerks which threaten the violent dislocation of his members; when, in a thousand graceful acute angles, he apes the zigzag

lightning, and seems to be manfully warring with the elements, and struggling to expel them from surrounding space.

This raging manner is never, or *scarcely* ever, commendable. No height of passion can sanction it. The deepest emotions of the soul are not thus displayed to advantage. Such emotions should appear to the audience under an apparent effort at concealment. They should seem to be partially exposed, because concealment was impossible. For this the countenance, and especially the eye, must become the reporter of the passions.

The most moving strains of eloquence to which man ever listened were accompanied with a few graceful gestures; but music, like heaven, flowed from the lips, while passion glowed in every feature, like the glare of fervid lightning on the face of the cloud.

4. The last error which we shall notice at present is, *a boisterous delivery*. This certainly is a foe to eloquence. It mistakes human nature. It is intended as an evidence of deep emotion; but it is rather an evidence of the want of it. Slight emotion is garrulous and boisterous. But when it becomes deep and fervid, and is permitted to flow off in Nature's own channels, it is not in a way that causes loud explosions. "He was so affected that he could not speak," is a hint from the peasant to the philosopher. Boisterous speaking is sometimes practiced to raise emotion in the speaker; but it quenches rather than kindles up the flame. It is every way hurtful. If there be passion, it exhausts it; if there be not, it prevents it. As an affectation of it, it is taken for

hypocrisy, and arms the hearer with an invincible resolution to resist all argument and appeal.

Shakspeare insists, that in the "very whirlwind of his passion, the speaker must temper its expressions into smoothness." In this he gave utterance to nature. It offends the "very soul to hear a robustous fellow tear a passion into tatters." The passions, as well as the person, appear to best advantage under some concealment. Reveal but little, and it will be more winning than entire exposure. A boisterous delivery is unfriendly to all the attributes of oratory. It breeds graceless action, multiplies words, subtracts thoughts, confuses argument, and, in a word, begets and cherishes almost every vice both of composition and delivery.

These, young gentlemen, are errors of the day. Our public speakers have sought the positive graces of elocution, but have taken no great pains to avoid its grossest vices. It should be the first business of a speaker to correct the faults of his delivery. In this he should labor with the patience of Demosthenes. By early and persevering effort he may do it; but, if once confirmed, his defects will be incurable. Either of these vices tends to obscure the general merit of a speaker. How much more when they all unhappily combine? Then they are sure to depress the most aspiring, and consign the loftiest musings to oblivion. Recollect, young gentlemen, that sad examples are a warning to the wise. So let them be to you. Should you be at any loss for such examples, you may resort to the forum, or the popular assembly. In either you will find a host of "*brilliant ora-*

tors." They come up, like the frogs of Egypt, on the face of all the land,

"And music make of melancholy sort."

Nor are they, as some affirm, only from field, and wood, and mountain glen. They are also from high and urbane walks. They issue from the very haunts of science, either by her sickly habit of untimely births, or by the abuse of the sound constitution which she gave them. And these are worthy of a double condemnation. Science did not frown on them, and foreclose their entrance into her domain. They wandered through her fairy walks and fruitful fields, proudly bearing back the spoils of the chase. Yet, for any good or pleasure they afford the world, they might as well have gathered honey from the garden flowers, and buried it beneath a mass of Augean treasures.

As to the positive graces of oratory, we have no time to dwell upon them. We have already said, that the art of persuasion embraces whatever is attractive in thought, in arrangement, in the structure of argument, and in direct appeal to the passions. But this is not all. It requires, also, that the orator bear along with him a certain grace of manner, which, going before the words he utters, will act the part of a fascinating herald, to secure those words a well-disposed audience. And then, that no disappointment follow, this winning heraldry of manner must be sustained by that which comes after, namely, an utterance full of melody, rounding out periods whose rise and cadence shall come upon the soul like the richest

swell of music from a master-hand. We are aware that some affect to despise these graces. But can they teach the world to despise them? They may as soon teach it to despise that which is beauty to the eye or music to the ear. They may as soon teach it to abhor all that is enchanting in the aspects of nature. They may as soon convert it to the sentiment that, in a universe of beauty, there is nothing to charm; that not only the earth, but the heavens, decorated by the finger of God, display nothing worthy to be admired; that its deep, blue firmament, where the stars repose like diamonds in their airy ocean bed, where the gentle moon, half unveiling her thoughtful face, seems to gaze and wonder at the scene—that all this is a concave gloom, uncomely and offensive to the averted eye of mortals. To despise the lighter graces of oratory is to despise human nature. It is to despise in immortal mind that which still retains the image of its Author.

But, after all, let us not mistake *that* for eloquence, in which these graces adorn nothing; but, like furniture at sale, are collected into heaps for mere exposure. Speech is to the mind an interpreter. It is a channel through which, in fluent and refluent tides, we yield and take that which streams forth from the fountains of thought.

Eloquence implies ornamented speech. But there must be a foundation for ornament—a scion to support it. There must be wholesome and delicious fruits, around which may tastefully cluster the efflorescent charms of graceful diction. It is eloquence when these flowery graces skirt and adorn some afflu-

ent stream, current with waters of living truth. For this enamel attracts thousands to those waters, who came only to regale their senses, but *stay* to refresh their souls.

Lastly. We say to you, young gentlemen, and affirm it with emphasis, whoever would win the meed of eloquence *must guard the moral habits of the soul.* And for two reasons:

1. Because moral purity tends to liberalize, if not to invigorate, the powers of the mind. Vice imposes restraints upon the mind, and embarrasses its efforts. It is like a weight which increases the friction of a machine, without adding in the least to the power which impels it. Moral purity exempts the soul from these restraints. Minds of equal vigor are reduced to a disparity by subjection to different moral influences. Two spirits commencing their existence at the same time, under contrary moral influences, would both rise, but would rise unequally in the scale of intelligence. The pure would ascend with unembarrassed and rapid flight. The impure would advance with painful struggles between the powers of the mind and the passions of the heart; the former pressing after truth, and the latter boldly counteracting its pursuit.

2. The moral habits of the soul should be guarded, also, that the mind may be directed to benevolent aims, and impelled to beneficent action. Without such aims the power of persuasion is malignant as a pestilence. The eloquence of vice is an overwhelming curse. Eloquence is a weapon too powerful to be intrusted to a hand which is moved by the impulse

of base or selfish passions. In such hands, it has already wrought sad impressions on society. Some of these impressions still remain, in dark and sanguinary characters, not to be erased until the grand millennium shall renovate the world. The eloquence of vice is not like the settled harmony of Nature, fair and sublime, yet beneficent and grateful. It is like the horrors of the earthquake, which shows that the order of Nature is disturbed, and threatens her terrified children with overwhelming ruin.

Young gentlemen, your position this day certifies to us that *you* seek—some at the bar, some in the Senate, and some, perhaps, in a more sacred calling—how to sway the passions of men by pouring out to them the "honeyed words of eloquence." For this you have sought access to these halls, and their presiding genius has bid you welcome. Your induction places much within your reach. But beware! Your young ambition will be sadly disappointed unless you *devote* yourselves. Every hour you must patiently solicit the oracles, and suffer the admonitions of that benignant Alma Mater from whom you have received the adoption of sons. She will conduct you into the fields of truth, and expose to you the treasures of science. You now stand on the verge of the domain, and gaze with rapture on its depths and heights. Go all through and survey it. It has riches more abundant and precious than the ocean. Turn then to your cheerful toil. Pursue your way along the paths of Science, enter her retreats, and gather up the diamond treasures which sparkle around you like the lights from eternity.

II.

AFRICAN COLONIZATION.*

ADDRESS DELIVERED IN ZANESVILLE, OHIO, AT THE REQUEST OF THE COLONIZATION SOCIETY, JULY 4, 1830.

THE custom of our nation, for fifty years, invites us to celebrate the anniversary of our independence. We will not neglect those usages of the land, which cherish the recollection of virtuous deeds. We will not forget our ancestors. The memory of their valor, and sufferings, and achievements we will associate in our minds with other sentiments equally appropriate to this interesting occasion. But the enthusiasm of the hour shall not all be wasted in pleasing recollections. If possible, we meditate a nobler song. We seek a higher service than merely to proclaim the praises of the living, or the honors of the dead.

It is an ignoble generosity which praises illustrious virtues, but aspires not to the imitation of illustrious

* It might be supposed that the circumstances of the negro race in this country, having so wonderfully changed since the date of the delivery of this address, its argument might, therefore, be omitted here. But the importance of African colonization to African civilization is the same now as then. The debt of this nation to Africa is not yet canceled; and the views of our author on these points, and of the rights of the colored race, the evils and wrongs of slavery, the historic merits of the address, its admirable logic and style as a model of its kind, have determined its publication. The address at the time made a profound impression, and, by various republications, earned for its author a wide popularity.—[EDITOR.

examples. Such praise does not honor the subject who receives it; nor does it grace the sycophant who bestows it. This is eminently true when applied to the unworthy celebration of heroic achievements on this day. For the day itself should be consecrated, in commemoration of glorious deliverances by God's almighty arm. It is the passover of the land—has its Moses and its Pharaoh, its rod of miracles and its angel Savior. And shall these be remembered only in ostentatious eulogy, or idiotic mirth, or drunken revelry?

We design holier offerings to the God of our deliverances; we wait with worthier praise for those who nourished the tree of liberty in this land with their blood, and gave us secure repose under its ample shade. The occasion is sufficient to inspire us for these offerings. For it repeats to us such visions of our country's glory, and reveals such scenes of heroic bearing in our ancestors as will rouse us to generous action, or we are unworthy of our ancestors, and basely unfitted to celebrate their illustrious deeds.

We are aware that ours is not the condition of our ancestors, and that we can not imitate their example in all its features. It was theirs to found this nation and bleed in its defense. It is ours to enjoy, in peaceful quiet, the fruit of their toils, and the purchase of their sufferings. But did *they* owe the fame and luster of their achievements to circumstances alone, and would similar circumstances impel us in the same race of glory? If so, we can make it evident; for we can exhibit our love of country in different ways, according to the genius or circum-

stances of the times upon which we are fallen. But even if certain states of society are peculiarly favorable for patriotic deeds, is it not our felicity to occupy one of the favorable periods? We should say, yes.

We believe there is a field before us which invites us to the most useful and honorable exertions of patriotism. The system of African colonization is, we conceive, with its avowed purposes and probable issues, second to no enterprise which brightens the pages of our national history. We invite you to approach, and briefly survey, this field of magnificent enterprise.

For more than two hundred years this land has groaned under a wide-spreading curse, which has wasted its strength, marred its beauty, and threatened its destruction.

It commenced its blighting influence in 1620, on the shores of the Chesapeake. Then and there the first cargo of Africans were landed upon our coast, and consigned to slavery. Virginia lifted her infant voice against it; but, in defiance of colonial legislation, royal influence continued the merciless traffic, and crowded our land with this wretched race. At the commencement of the Revolution, they amounted to half a million of souls. Although, since that period, the slave-trade has not added materially to their number, yet, by gradual increase, they are now multiplied to two millions three hundred thousand. They are divided into two classes. Two millions of them are slaves, and the remainder (three hundred thousand) are *called* free. These last are the descendants of manumitted slaves, or have been liberated them-

selves by their owners, or by operation of law. Their situation is singularly unpleasant. Though they are termed free, they are *merely* not slaves. They enjoy none of the nobler immunities of freemen. The laws extend protection to their persons and property, but they have no voice in the formation or establishment of those laws. They are excluded from the right of suffrage, and have not, *properly*, the sacred privilege of trial by their peers. Thus they are isolated in a land which they are forced to call their home. They have no country to love, or to defend. They can cherish no patriotic sympathies for a land which has forced them upon its soil "to exact their sweat with stripes," and then disclaim their social equality with frowns of inveterate contempt. They are excluded from the operation of some of the weightiest motives to honorable and elevated ambition. Those worldly objects which are most worthy the pursuit of an aspiring mind, are beyond their reach; and, ceasing to aspire, they are sure to sink, in mind and morals, till their habits become as profligate as their condition is degraded. Such is generally the character of our free blacks. There are some exceptions. Whenever Religion has erected her altar in their hearts, and has kindled the fires of her devotion there, they have appeared in all the beauty of a new creation, to proclaim the glorious destiny of Africa redeemed. But the charms of piety captivate but few of this *twice* fallen race, while thousands and tens of thousands, corrupted and corrupting, burden the whole land, and desolate the loveliness of our heritage. What conclusion awaits this mention of the

number and character of our free blacks? Is it not the decision of every mind that we have too many such among us?

We have indeed too many such among us. They are the weeds of our soil; they deface its beauty, exhaust its strength, disgrace its culture; and, if let alone, they soon shall shed their midnight vapor upon the scattered fragments of our tree of liberty. But they will *not* be let alone. They are exotics from a distant clime, and will be retransplanted to their native soil, where genial suns, and seasons, and culture shall nourish them into beauty and magnificence. There "they shall grow as the lily, and cast forth their roots as Lebanon; their branches shall spread, and their beauty shall be as the olive-tree."

We venture these bold assertions concerning their removal, because the work is commenced, and is in successful progress. The choicest sons of the republic are combined for its advancement. With a Washington at their head, they assembled at the seat of Government in 1816, and formed themselves into a Society, which they named the "American Colonization Society," and established their plans. The development of those plans has already put them in possession of territory in Western Africa, and planted a colony there of 1,500 souls. The colonists are free blacks from the United States, and slaves manumitted for the express purpose of being sent to Africa.

It is believed there is now no obstacle to the removal of the free blacks but such as American benevolence and enterprise may, with moral certainty, overcome. The most serious discouragements are

already removed by the exertions of a few choice spirits. When the Society commenced its labors territory was to be explored and purchased, and colonists were to be sought out, transported, nourished, and protected. By them the climate was to be tested, the African character developed, and the existence of many conceivable causes of success or defeat was to be ascertained by the issue of the experiment. But these various desiderata of 1816 are now, by the exertions of the Society and the favor of Providence, wrought into such a tissue of facts that it is savage barbarity to slight those exertions, and absolute infidelity to distrust that Providence. Let us glance at some of these facts.

In 1821 a small tract of land on the western coast of Africa, and between it and Montserrado River, and another tract bordering on the same river, were purchased for the contemplated colony. In 1825 a large tract was obtained by the colonial agent, extending about nine miles on the coast, and an indefinite distance into the country. Larger tracts have since been obtained to meet the growing and prospective wants of the colony; and they now constitute a spacious territory, with a sea-coast of almost two hundred miles, promising fine commercial advantages, and offering to cultivation all the inviting fruits of the tropics. The soil is extremely fertile, and is clothed with perpetual verdure. The climate is found to be adapted to the constitution of the negro race. The town of Monrovia, in about six degrees north latitude, was represented by Dr. Randal, the late agent, to be as healthy as any of our Southern cities, and some of

the other towns are even more salubrious still. The same gentleman affirmed, "that for two or three years not one in forty of the Middle or Southern State emigrants had died from change of climate."

Cowardice itself can not apprehend any inadequacy in the means of protection. When Monrovia stood alone, and could marshal but thirty untried warriors, it was attacked by five thousand natives. They were defeated and driven to the woods. The colony has now six uniform volunteer companies, some companies of militia, twenty pieces of ordnance, and one thousand stand of arms. These, with the offer of auxiliary operations from several thousand friendly natives, will place them beyond the reach of danger or material annoyance from native hostility.

The development of the African character has, thus far, been satisfactory and encouraging. The emigrants know how to estimate their novel privileges. They industriously seek, and rapidly acquire, the intellectual and moral endowments befitting their improved condition. They are ambitious of education, and are upon a strife to secure its blessings to their children. They tell us in their own circular of 1827 that they have six schools, and that every child and youth among them is furnished with appropriate means of improvement. They engage with success in commercial pursuits, and exhibit capacity for all the details of business. They exercise the right of suffrage, sit upon juries, and fill most of the government offices with ability and dignity.

It is declared that their morals are of an elevated character, and would form a worthy example for

almost any community. They reverence the institutions of religion, and many of them are piously devoted to its interests. Their clergy minister at the altars of their worship in such a manner as does honor to the ordinances of God's house.

These are some of the facts which attest the feasibility of the Colonization scheme. What more is necessary to assure us of its favorable issue? *Two things* more are necessary. The free blacks must volunteer to go to Africa as colonists, and the people of the United States must volunteer their exertions to send them there.

So far there has been no want of volunteers for the colony. There is even a supply on hand for some time to come. It now looks as though they would always be in waiting for a passage out of the country. If the whole three hundred thousand could be invited to Liberia to-day doubtless many of them would refuse to go. They know so little of Liberia, and are so ignorant of their own real condition here, that they would stay and beggar out their own unprivileged lives in this (to them) inhospitable land. But give them light, and then invite them to Liberia, and they will escape in armies from the oppressions of this country. Light they will obtain as the work progresses. They will themselves be curious to know something of a subject which is associated with the history of their departed and distant brethren. They will inquire concerning Liberia, and will ask why men of their own color and degree have gone so far to find a home! The answers to these questions will explain to them their condition here. They will learn

that manumission and the name of freemen have not ennobled them with the rank and immunities of citizenship. When they discover their degradation, they will soon fall sick, and will pine, like a child, for its absent mother. They will look over the water for that parent land, which spreads forth her arms to the setting sun, and beckons her long-lost children to her bosom, and they will then crowd our coast at every port, and entreat us to send them to their long-deserted home. Such will be the effect of teaching them the miseries of *their* condition here, and of making them acquainted with the more prosperous fortunes of their brethren in Africa. There is no occasion for such instructions at present. It will be time enough to explain to them their unhappy situation when we are in a condition to offer them relief. Funds are now wanted to transport multitudes away who are impatient to be gone. At the last annual meeting of the Parent Society a thousand of them knocked at the door of the council chamber, and begged to be remembered as candidates for Liberia. These facts plainly intimate that the free blacks will consent to leave the country as fast as the means of emigration can be furnished them.

But emigrants are offered from another source, and it is from a source that gives new character to the enterprise, and renders it supremely interesting: we mean from the manumission of slaves. The Colonization Society meditates no interference with the subject of slavery, but it seems slavery meditates some interference with the subject of colonization. And shall the Society be blamed, or its plans faulted

for this? What shall the Society do, when the planter comes with his hundred vassals, and offers to burst their fetters if its charities can furnish them a passage from the country? Two thousand slaves are now waiting in this very attitude. And who knows but twice two thousand more will be ready to follow by the time these sail? Many are bold enough to expect it. And some in good repute among us for wisdom even prophesy the annihilation of slavery among us by these means. This, indeed, would be a very unexpected result to many. But Divine Providence delights in operations which human wisdom has not forecast to anticipate. And Divine Providence may make the efforts of this Society to remove some thousands of a wandering race the means of redeeming millions from bondage, and of erecting them into a prosperous nation. Indeed, the unfolding purposes of Heaven now teach to look for this. Its accomplishment will scarcely fail through the frowns of Providence, for it is in obedience to God's holy commandments that we liberate the captive. We do not believe it will fail through the avarice of slaveholders. These, many of them, hold their slaves from necessity rather than from choice. They once commenced the work of manumission. But difficulties arose. They cast their bondmen into a society unlike themselves in origin and character. That society rejected them from its communion. It was found impossible to make of two bloods one nation. The mingling of the double race excited the nobler portion to an invidious display of its pre-eminence, and spurred the "baser sort" into a contest for

equality. This gave an unpleasant attitude to society. The liberated blacks grew more degraded, and became disorderly and vicious in the extreme. They corresponded with the slaves from necessity, taught them to be idle, discontented, and refractory, decoyed them from their plantations, and facilitated their escape from their owners. The morals of the whites, too, were corrupted; for, although men are often ashamed to copy the virtues of inferiors, yet vice is no respecter of bloods, and spreads its contagion from the lowest to the highest walks of life.

These evils increased as manumission progressed, and finally became so apparent that the slave-holders were brought to a pause. They began to suspect it was uncharitable to cast their degraded vassals into the mass of society, to leaven the nation with their depravity. And they perceived that their freedmen gained nothing by change of condition, "but rather grew worse." Their liberation proved to be a mere baptism for change of name, without the fruition of a solitary privilege befitting the ceremony of the sacrament. They were acquainted with the evils of slavery, but they saw those evils might be aggravated; and they concluded that manumission was exchanging a single for a double curse. They ceased therefore to meditate the liberation of their slaves, and they thought it was in obedience to the voice of duty and humanity. But they now, as formerly, seek an opportunity to yield their slaves to some better condition, which will not interfere with the prosperity and happiness of society. That opportunity is offered them by the colonization scheme. And many of them are em-

bracing it with a philanthropy worthy of imitation. Should the work prosper, every popular objection to emancipation will be removed, and this, it is believed, will bring in its train the enfranchisement of every "villain" in our country. Some will manumit their slaves from a sense of religious obligation; for Christianity commands us to do for others what we might justly claim from them. Some will do it from a sense of social obligation. They hold that "all men are created equal, and are possessed of certain inalienable rights, among which is *liberty*." And they will at last submit to the obligations of their creed, by yielding up this right to their wretched bondmen.

Some will act the same part from motives of patriotism. The prosperity and safety of their country demand the sacrifice; and they will cast away the scourge which threatens that country with desolation.

At last, a selfish policy will finish the good work. The slave States bordering on the free States will note the happier condition of their neighbors, and will hasten to adopt their policy, and secure their prosperity by dismissing their slaves. The interior slave States will then be thrown upon the border, will make the same discovery, and pursue the same course, till all the States in their several classes shall graduate to the same high privileges, and rise to the same lofty eminence.

This may be thought, by some, an unreasonable calculation. But it should be remembered, when manumission was checked by no legislative restraints, Virginia liberated ten thousand slaves in nine years. From 1790 to 1800, there was in Maryland an in-

crease of twelve thousand free blacks. The general increase throughout the States during the same period, was one hundred and eighty-five per centum. This was ascribed to emigration. If such was the progress of manumission in those embarrassed times, when there was no way of delivering the country of the nuisance it created, what may not be expected when Africa shall wait to embrace her liberated sons, and every wave shall offer them a passage to her shores? The language of slave-holders may teach us what to expect. "Furnish money," says one of them, "and means of transportation, and we pledge ourselves to furnish you as many slaves as you will colonize." "Maryland, it must be expected," says one of her eminent citizens, "will avail herself of her advantages, will profit by the lessons she is compelled to learn." What lessons? "That a slave State, bordering on a free State, need not long continue such," *can not* long continue such.

These things proclaim the favorable temper of the slave States on the subject of emancipation; and may satisfy us, that the annihilation of slavery will not be prevented by the avarice of slave-holders. What, then, will prevent it? Nothing; unless it be a craven heart, in those upon whom the obligation falls to transport the negroes of Africa.

We believe the United States in their federal capacity, are called to this work. Slavery involves the nation in one common curse, and one common exertion *should* be made to remove it.

What though the most cruel effects of this curse are not every-where apparent? The disease is in

the body-politic, though its local ravages have not reached all the members. In attempting to cure this disease, shall the head say to the members: "*You have no need of me?*" If so; if this national gangrene must be checked without the counsels of the capital, the members least affected by the distemper must apply themselves to the work. The slave-holding States are suffering by the disorder, and are palsied by its force. They generously offer to submit to the amputating instrument, and endure the pain and loss of the operation. This is enough for them. It is ours to remove the separated members, by transporting a rejected race from among them. For this purpose we should soon be ready with a fund of a million and a half of dollars annually renewed, to transport and colonize seventy thousand negroes every year. In something less than one hundred years, this would launch the last cargo of blacks from our shores. But we are not engaging in these grand operations as boldly as is necessary. Our progress should be governed by the condition of the colony, and the disposition of our black population. But instead of this, we are upon an allowance of funds. While the colony might safely increase its population five hundred per cent. faster than it does, and emigrants might be sent out five hundred per cent. faster than they are, the Colonization Society can pay no regard to either fact, for want of funds. It commands but twenty thousand dollars a year, while one hundred thousand would be too little for this stage of the business. Yet, if one hundred thousand could be raised this year, it would be a handsome improvement upon the prac-

tice of the last. And can not these be raised in such a land, for such a cause, with all the encouragement of past success, and with all the inspiration of prospective triumph? It is less than a penny each if divided among the citizens of the republic, and only six cents if collected from the adult males. It is a small contribution. But it would enable the Colonization Society to send five thousand poor Africans to their own chosen homes. And it would also be one step in preparation for giving liberty to thousands. Sirs, the spirit of '76 would not sleep upon such a theme. It would pledge "*life, property,* and *honor,*" for the execution of a work, so full of promise to a needy and suffering race. If that spirit has not fled from this land; if that fire of patriotism in the American bosom is as pure and as ardent as ever, this cause will triumph. In such a case, the assumption of success is only the enunciation of a corollary, educed from moral postulates, and axioms, and theorems. We need not labor for critical definitions, or formal diagrams to show it.

Put us and our cause beside the Revolutionists and their cause. Are we and they equal in patriotism? in our respect for the rights of man? in our regard for moral obligations? and in our intellectual and physical capacities? Is our cause equal to theirs in its promise of benefit to the country? of security to human rights? of fulfillment of moral obligation? and of accomplishment by the application of the same intellectual and physical resources? If these questions both admit an affirmative answer, then, it is not to be denied, our cause will triumph.

As to the first question, we think the vanity of the times will support, by a very handsome suffrage, the equality of the two generations. We will turn our attention, therefore, to the second question. Is our cause equal to theirs *in its promise of good to our country?* It will be unnecessary for us to point out the connection between the American Revolution and the prosperity and security of this nation. It is presumed that connection is perfectly familiar to this assembly. In endeavoring to trace the connection between African Colonization and our national interests, we shall occupy the ground we have already assumed, namely, that although the American Colonization Society has no purpose but the removal of our free blacks, yet its labors will, with moral certainty, result in the annihilation of slavery. Viewed in this light, its success is intimately connected with the *prosperity* and *security* of our country.

The prosperity of a country depends—aside from political and moral considerations—upon its natural advantages, and upon the ability which plans, and the energy which executes, enterprises for their development. Other things being equal, agricultural, mechanical, mercantile, and manufacturing interests prosper or decay, according to the measure of intellectual or physical energy with which they are fostered.

Now, will a free and a slave population, numerically equal, exercise an equal degree of skill and energy in the various businesses of life? What should rouse the energies of the slave? What motive, either of selfishness or of duty, should move him to diligence in his master's service? He does not cultivate his

own soil. He gathers no harvest for himself, nor for those whom he loves better than himself. Tyranny may scourge him, but this will only lead him to measure out his services with a more sparing hand, by making the purpose of revenge the rule of that measure. Who would not act the same part under the same vile bonds? Who would not refuse the toils of the race, when sure to be excluded from the triumphs of its issues? The slave's only ambition must be to spurn the toils of his degrading servitude. What a drawback must this create upon the prosperity of a country where the labor is principally performed by slaves? But this is not all. The drawback is generally increased by want of sagacity or attention in forming the plans and arranging the details of business. Look, for instance, at the agriculture of the slave States. This business is frequently committed to the superintendence of overseers, who, from want of ability or care, manage, with very moderate skill, and sometimes with a very *immoderate* loss of time and toil. It is probably within bounds to say that, by unfortunate planning, and by sluggish execution, the labor of a plantation slave is depreciated fifty per cent. below its nominal value. This diminishes fifty per cent. the influences of all those causes of national prosperity which are developed from judicious agricultural enterprise. This reasoning is supported by facts. The experience of the country ascertains to us that slavery is a foe to national prosperity. Look at Kentucky. What has retarded her growth in earlier days, and what now brings upon her a premature old age? She never flourished like

Ohio; and, although she is young in years, she is already upon the wane. New York and Ohio, the one her senior, and the other her junior, are still holding on in their course, and show no symptoms of having approached the acme of their prosperity. What causes all this difference? Kentucky is eminently gifted with all those natural resources which, by provident use, conduce to the rapid and continued prosperity of any country. The difficulty is, her energies are so paralyzed by her slave population that she can not proceed with skill and vigor in the *development* of her resources. If any one doubt that slavery is her only bane, we might add a series of facts in confirmation of it.

Kentucky is not an isolated example of the correctness of our theory.

Hers is the condition of other States, stretching far and wide, embracing different soils, and almost every variety of sensible climate within the temperate region. These States all wither under the same curse, and afford various and repeated experiments in support of our reasoning. Slavery is their disease, and spreads desolation over their loveliest scenes. It is a deadly evil. It has been called a "blot upon our national escutcheon;" but it is a gangrene *upon the nation's heart.* We believe it is a greater check to our national prosperity than all the provincial oppressions of '74.

Again: The colonization scheme is intimately connected with the *security* of our country. Our slaves are our enemies. They believe we hold in foul abeyance their most sacred rights. We must restore their

rights, or they never will relinquish their hostility. Their enmity is most inveterate and cruel. It is fed from three unfailing sources—their fathers' woes, their own wrongs, and the prospective miseries of their children. It is said they lack courage to make any hostile demonstrations; but it is dangerous to presume ourselves secure. We can not see the workings of the human mind, nor calculate the possibilities of human action. In this case especially we can not do it, because we were never slaves. What fears should operate to check their hostile dispositions? We should suppose they would dare do any thing. At all events they have nothing to lose. Death is no loss, and life no gain to them without a change of fortunes. The time will come, at any rate, when despair will supply the place of courage; and let the elements of the storm increase for fifty years, and, whether they be roused by this or that agent, they shall never sleep again but upon this nation's grave.

In fifty years our blacks will increase to twelve millions. There will then be two millions of free blacks to rouse the energies of ten millions of slaves. Their numerical increase will be united with other advantages of situation and character. Their condition will improve, as did the system of ancient villanage of England. By a gradual accretion of privilege, they will continually be taking advantage of the ground. They will secure our resources, will seize our weapons of defense, gain access to our retirements, will lie in our bosom, and, when they would stab, they will need only to raise the arm and give the blow. God will grant us no shield, and will afford

us no aid. Every sentiment of the Divine mind will be enlisted against us in such a cause. What can this nation expect from such a foe in such a cause? To be sure we shall increase to sixty millions of people; but, if we permit that hour to approach, and the storm should commence its havoc, we do not believe sixty millions of people, with the *lever of Archimedes*, would raise it above ruins. The *world* combined against us, and approaching us from without, would be far less dangerous than such a foe within.

If this is considered an unjust representation, we will support it by the language of one whose opinions will be received with reverence.

Mr. Jefferson says, on the subject of slavery: "I tremble for my country when I reflect that God is just; that his justice can not sleep forever; that, considering nature, number, and natural means, a revolution of the wheel of fortune, an exchange of situation is among possible events, and that it may become probable by supernatural interference."

If these were the sentiments of that illustrious man, when our slaves amounted to little more than half a million, what would he now say to see our enemy grown four times larger, infolding us, like a serpent monster, in its horrid coil? He would say as he then said, but with deeper emphasis, I hope the way is preparing, "under the auspices of Heaven, for a total emancipation of the slaves." We hope so too. And the cause we advocate, embracing in its expected issues this very object, is as important, we believe, to this nation as was the revolution which gave it birth.

We ask again, "if this enterprise is equal to the

American Revolution, *in its promise of security to the rights of man?*"

Here we must premise that "all men are created equal; that they are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness."

This is the political creed of the nation. It was formed by her wisest sages, and established by her highest authorities. It is embraced as orthodox whenever it operates in her favor. If her sons will now deny its universal obligation, they deserve to be reprobated by earth and heaven.

But some *have* implicitly denied it. They tell us, "You need not be anxious about the slave population. Our slaves are not unhappy. Ignorance and habit render those who have been born and bred in servitude insensible of miseries."

Others tell us that the "African does not possess those endowments which fit man for a condition of freedom."

Were these assertions true, the man deserves to be buried in a Bastile who urges them in support of slavery! What! shall we grow bold in oppressing the African, because he is insensible of the wrong we do him? How came this double curse to fall upon him? Are not his ignorance and habits the result of his condition, and have not we ruled that condition? We *cultivate* his ignorance, we form his habits; and, after we have feloniously robbed the body of its spirit, we urge the damning crime as an excuse for violating the abhorred relics. The very matter of this excuse doubles our obligation to the wretched slave. It

binds us, not only to redeem his body from chains, but his soul from degradation.

It is equally inconsistent to excuse our invasion of the African's rights, by pleading his incapacity to maintain and enjoy those rights. The plea is both false and foul. Nature has not withheld from the African the endowments common to the human species. In estimating his capacities we must compare him with others in the same condition. Is he inferior to the helot of Sparta, or the serf of Russia? Is he inferior to the villain of England, in his most degraded state? If not, let us remember that the villain race forms, in part, the national ancestry of those who now institute invidious comparisons to disparage the African character. The condition of the slave is base, and no wonder that his mind and morals sink to a level with it. Though he may not exhibit tokens of intellectual wealth and elevated sentiment, we will not receive it as evidence of his poverty in these respects. He is not the worst soldier who gives his armor to the rust, when its use is demanded in a vile and shameless cause. *Redeem* the slave, present him motives to become a man, and he will rise till no *man* will blush to call him brother. Hayti and Liberia have already afforded us examples of superior worth among free and cultivated Africans.

But, after all, it matters not, as to the present question, *what* the African endowments are. Heaven has not appointed us the almoners of its bounty, with such rules of distribution as are implied in these excuses. Shall we assume the office? It is a bolder and baser assumption than Cæsar's, of Rome, or Richard's,

of England. Would we allow it among ourselves? My neighbor has a large income, and has not skill to manage it, or taste to enjoy it, in its highest zest. I am justified, therefore, in seizing his possessions, and robbing him of his advantages; and this, too, upon my own judgment of his improvidence and profligacy. Avaunt this sentiment! 'T is full of hell. God never made the worthiness of man either the title or measure of his privileges, or in what depths of fire and pain would you and I have been this day? "Let us hear the conclusion of the whole matter." As "all men are created equal, and are endowed with certain inalienable rights," the provincial American of '75 and the slave are upon the same level in regard to those rights. They have "equal rights," by *one* conveyance, from *one* author, guarded by *one* law, and inalienable by any power but by his who was originally the munificent Bestower of them. The American Revolution, and African colonization, were undertaken for the security of these rights. Which is the most important? In the former case, more than two millions of souls were suffering partially from oppression. In the latter, more than two millions of souls are so aggrieved that tyranny can scarce invent another scourge to curse them with. There, after some rights were invaded, other privileges remained to alleviate the sense of loss. Here, the wretched sufferer is divested of every right, and nothing is left for robbery to seize upon. There, the oppressions were public, and subject to the scrutiny and indignation of the world. Here, the oppressions are private, and the world cares too little for the bondman to note either the mode or

the intensity of his sufferings. There, Oppression had just commenced her reign, and it was believed her dynasty could not last long. Here, the slave is born in her dominions, lives under her scourge, and can not gain the poor privilege of expatriation till he seeks and finds it in the grave. Look at this comparison, and meditate the result. What relative importance does it bestow upon these two enterprises, as the means of securing to men their most sacred rights? We submit the question to your decision. We ask again, Is this enterprise equal to the Revolution *in the fulfillment of moral obligation?*

The Revolution was strictly a political enterprise. It was a measure of self-defense, and sought the prosperity and security of the nation. We were the oppressed, and not the oppressors. The casuist would scarcely decide, that submission to our oppressors would have violated, in the least degree, our moral obligations. With regard to slavery we occupy very different ground. Here also we are oppressed by our own mad policy to a degree that would be intolerable if it came from a foreign hand. And the Colonization scheme which offers us relief is, as a political enterprise, every whit as important as the Revolution. It founds one nation, and brings prosperity and glory to another. But in this case we were not only the oppressed, but also the *vile oppressors.* In our present national experience and conduct we combine the sufferings of provincial America with the guilt of her foul and chastised oppressor. And more than this: that invasion of our rights which roused the spirit of the noble Chatham, till "*the sea-girt isle*" did rock

beneath his indignant eloquence, was *friendship, sweet and soothing friendship*, compared with the outrages we have committed on Africa. Look at this desolate land. Consider her history for nearly three hundred years. See her soil, crimsoned with the blood of ten generations of her murdered sons. See the tears of her mourning children, swelling in floods through all her vales. Does the cruel vision lead you to inquire, "What horrid crime has invoked this deep damnation from insulted heaven?" We answer, God's special ministers have not fulfilled, in this sad work, a commission of unforgiving vengeance: "*In heavenly minds such rage dwells not.*" The monster man has here preyed upon his brother, has urged the work of death, and now mocks the ruins which his demon heart and demon hand have spread through all these wastes. Would you know who and where are they that have desolated this miserable land? Look abroad for the scattered sons of Africa. Wherever you find them bound with chains, toiling in despair, and breathing in sighs, there dwell the authors of this wide-spread havoc. Our own country, therefore, shares largely the guilt of this offense. We have more of the spoil than any nation under heaven, and, in proportion to our spoil, we partake of the guilt of the invasion. We share the disgrace and crime of the larceny, according to the value of the stolen goods found upon us. This burden of crime does not all rest upon *this* generation, but it rests upon our country, and there it *ought* to be acknowledged to rest. It is denied. It is said, "We did not ravage Africa and slaughter and kidnap her unhappy sons. They were

brought hither and cast upon our soil, and how are we responsible for the wrongs they suffer?" Shame upon the wretch who by such excuses would absolve this nation from its immeasurable guilt! Who received the stolen property? Who paid the thief? Who bid a premium of six or eight hundred per cent. upon the expense of seizing, kidnapping, and transporting the African to our markets? We and our fathers did it. The crime is ours. England could throw open our provincial markets, but she *could* not, and *did* not, compel us to buy and bind the wretched negro, and consign him to bondage. We were voluntary purchasers. And our voluntary purchases furnished England the only motive to open our slave markets, and supplied the pillagers of Africa both the *motive* and the *means* to revisit again and again her unhappy shores, and repeat those tragical scenes, at the thought of which humanity shudders. Away, then, with our excuses! They insult the people we have injured, and the God we have offended by our crimes. We have accumulated a weight of obligation to Africa which the toil and tears of our children to a thousand generations can never pay. But we can repent. And we can "bring forth fruits meet for repentance," by gathering the wandering tribes of Africa to their home, and by enlisting our holiest sympathies and labors in conveying blessings to a land which we have so cruelly and wickedly scourged. The Colonization enterprise proclaims the repentance of the nation, and restores to bleeding Africa her children. And in its missionary character it will carry the joys of religion in deep, and broad, and rapid floods,

through her savage wilds and arid plains, till "*her parched grounds shall become a pool*, and her thirsty lands springs of water." In discharge of moral obligation, then, this cause more than equals the American Revolution.

Lastly: Are these causes equal *in regard to the resources necessary for their accomplishment?* During the Revolution there were treasures of wealth and blood expended which you and I can never calculate. The riches of this nation were scattered to the winds of heaven, and her soil was bleached by the bones of her sons, which were gathered in mountain piles upon her plains. *Our* enterprise demands no sacrifice of blood; it exposes our country to no hostile ravages. We march not forth to the music of war, nor do we return amidst the groans of death. Our battles may be fought within the temples of our devotion, and the contest will be the emulation of all the virtues. A little of our gold and silver, the offering of love to God and man, will accomplish the sweetest triumphs of liberty that the songs or the anthems of men will ever celebrate. Our enterprise, therefore, has an inconceivable advantage over the Revolution in regard to the resources necessary for its accomplishment.

We have finished the comparison. We have endeavored to present each enterprise in undisguised colors. We are willing they should stand side by side, in description tame or bold; in colorings fair, or flattering, or high wrought; and in any equal dress we challenge the world to gaze and to judge. Here we repeat the assertion which introduced this com-

parison. Our cause *is* equal to the Revolution; and if the sons of the Republic have not degenerated, and lost the spirit and energy of their fathers, "the cause will triumph." We repeat it: The assumption of its success is "merely the enunciation of a corollary educed from moral postulates, and axioms and theorems." We trust in Heaven our degeneracy is not to be demonstrated before the world. We have presages of better things. The sons and daughters of the land are engaging in this work with a zeal prophetic of its happy consummation. True, they have enemies to encounter. But they will not wait to counsel the base in soul. What should *they* care for the abuse of those who are too ignorant to perceive, or too ungenerous to acknowledge the glory of this heaven-born enterprise?

What did Homer and Milton care for vulgar scoffs, when with eagle flight they soared alone, and with eagle glance *surveyed* alone the sublimity of their own peerless and heavenly elevations?

The *Revolution* had its Tories. And shall this cause escape the misfortunes common to every magnificent enterprise? Let its friends proceed with unhesitating courage, and every difficulty shall disappear before them. There is no cause for despondency. The exertions already made have been attended with almost miraculous success. Consider that the labors of a little Society have, in thirteen years, unveiled a blooming Paradise from the bosom of a barbarous and bloody land, and have conquered every formidable difficulty which its apprehensions had anticipated. Consider that this little Society is now increasing to

a host. And if cradled infancy has strangled the serpent, what will not the vigor of manhood accomplish? It will, with Heaven's blessing, defy every obstacle; and with almost magic haste will speed this work to a successful and glorious issue. You and I *may* live to see Liberia rise like this nation, to be the light of Africa, and the Savior of her tribes.

Sirs, our aid is invoked, this day, to secure and to hasten this glorious event. We are called by the examples of our fathers, on a day which sheds fresh glory upon their triumphs, to arise and emulate all that is worthy in their splendid achievements.

We will dwell for a moment upon these scenes of Revolutionary glory, which should inspire both our songs and our actions on this occasion. After what we have hinted on the subject of the Revolution, it will readily be perceived that the war was necessary on our part to remedy existing evils, and secure us from the approach of those that theatened us. Until that period, we had sustained a colonial relation to Great Britain, with comfort to ourselves, and with satisfaction to our nominal superior. Till then, she had generally respected our rights, and we had invariably reverenced her authority. And for more than a hundred years, parent and child had demeaned themselves with such amicable demonstrations as had inspired mutual confidence and regard. It was grateful to us when separated from our ancient home and wedded to these forests, to embrace our parent in our new habitation, to receive her messages of peace, and respond to them with tokens of filial gratitude and love. But these scenes of harmonious intercourse

were interrupted. The fiscal embarrassments or ignoble jealousy of Great Britain induced her to commence a system of taxation, which violated the spirit of her own constitution, and abruptly encroached upon our rights.

We have seen that the colonies then embraced more than two millions of people. They were free, and they were conscious of it. The extent and tenure of their privileges were well defined and firmly settled. The least change in the title or boundaries of their rights would have been hazardous in the extreme. It would have demolished the chief bulwarks of their liberties, and would have exposed to invasion the sanctuary of their freedom. They could expect nothing from the *generosity* of England, since her *justice* would not yield them their undeniable and sacred rights. Besides, the myrmidons of her power already polluted the soil, and by them she rudely touched the ark, and blotted the covenant, of our liberties. This was a momentary crisis. Two millions of people who valued freedom as the soul of every earthly good, were about to become the subjects of unlimited domination. And this was only prophetic of deadlier evils descending upon their children. Their imaginations painted in bold, but faithful colors, the servitude and shame of generations yet unborn. They saw that Slavery was forging her chains for their children and children's children, who would soon be numerous as the stars of heaven. As they tasted the waters of the bitter fountain they saw, in prospect, the issuing streams grow broad, and deep, and dark, and bitter still, until one-fourth of a world was deluged.

Such were the scenes in experience and in prospect, which introduced our Revolutionary struggle. It was a crisis of *intense* interest. It afforded an occasion for achievements abounding in every thing heroically sublime. Our ancestors were the very men to meet that crisis. They engaged at once in a desperate struggle for their rights. They scarcely waited to calculate the result, for they felt that no result could be worse than slavery. They determined to live or to die *free.* And when they had neither the soldier's uniform, nor equipments, nor arms, but only the soldier's heart, they seized their picks and spades, and flew from their smiling fields to Bunker's heights, *to dig their graves.*

These scenes shall glow beneath the pencil and the pen; shall live in national song, and survive in the "spirit-stirring Anthem," till none are worthy to repeat the song, or to paint the scenes of our country's glory.

Our fathers are gone. They are fallen like the trees of the woods, and have left but here and there a solitary oak, to proclaim the ancient glory of the forest. They have purchased for us an inheritance; and they have paid for it in blood. They received it with an incumbrance; but they had given their *all* in the purchase, and were compelled to leave it to their children to discharge this single claim.

The time for settlement is approaching, and the nation is upon the move to prepare to meet the demand.

It is *now* a most interesting crisis. It affords an occasion for achievements, abounding in every thing

morally sublime. Are we the men to meet this crisis? If so, we need not fly to the field of carnage. We may approach the altar of peace, and offer our vows and charities there. There Patriotism may present her gifts, and there Humanity may shed her tears, and there Religion may unfold her incense. And God shall see it and smile! and Columbia shall smile! and Africa shall smile! and Slavery shall stanch her blood and dry her *tears* and smile! But if we refuse our offerings at the call of mercy, at the call of justice, at the call of God, be hushed our songs!

The melodies of the harp, and the symphonies of the temple, are unfit for the impious persecutors of mankind. Shall we rob two millions of our brethren of the most sacred privileges of their existence, and profanely mingle the accursed sacrilege with the concerted harmonies of this holy place? We *have* robbed two millions of immortal beings of the most sacred prerogatives of their existence. . . *But we have done.* They received the charter of their rights from nature; and nature's God will *vindicate* their rights, though, in doing it, he should spurn this nation from his sight! should blot out its name! *should commission his curse to dig its grave!*

III.

THE CHURCH OF GOD.

AN ADDRESS DELIVERED ON THE OCCASION OF THE CENTENARY OF WESLEYAN METHODISM, OCTOBER, 1839.

HOW sacred is this hour! how hallowed all its associations! To us twice hallowed! As Methodists, it revives our admiration of names and deeds now surrendered up to fame. As Christians, it bears us to the cross, where in meek prostration we may adore the gracious providence of God.

The theme suggested for our thought, by this occasion, is the *Church of God*, which he has purchased with his blood, and which he now erects, by his regenerating power, into an everlasting monument of the riches of his grace and the wonders of his cross.

Delightful service, to "walk about Zion, tell the towers thereof, mark well her bulwarks, and consider her palaces," until, ravished with the vision of her divine attractions, the pious heart exclaims: "Beautiful for situation, the joy of the whole earth is Mount Zion on the sides of the north, the city of the Great King."

To trace the history of the Church in all ages would well assort with the genius of the hour. And it would be a grateful service. We love the general Church, and revere the names and graces of her defenders and her martyrs. We bless the Power Supreme, who,

amid the perils of a thousand revolutions, has never failed to raise her up deliverers. Although, then, Christian brethren, we make Methodism prominent in this discourse, we will not be unmindful of the catholic Church of God—of its perils and its agonies—of the blood of slaughtered millions poured out in martyrdom on the cold and silent earth.

Our thoughts shall dwell by turns on these affecting scenes, and the devout meditation shall blend with gratitude and praise.

To preserve order in our remarks, we will speak *of the* COMPOSITION, *of the* UNITY, *and of the* FUNCTIONS *of the Militant Church of Christ*, and then institute the inquiry: *In what communities her essential characteristics are found; Whether they exist in Methodism?*

I. In regard to her COMPOSITION, the Church may be viewed in the abstract and in the concrete.

1. It is of her abstract character that Christ says, "My kingdom is not of this world." In this light the apostle views her when he declares—"The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." The meaning of both is, that certain moral elements, not of earthly but of heavenly origin, infused by the Holy Ghost into the hearts of men, constitute the kingdom or Church of Christ. The question now is, what are these *moral elements?*

They are comprehended in that one word, HOLINESS—a word significant of all that constitutes perfection of moral life; embracing in its highest sense, not only innocence, but the devotion of all the ener-

gies and ardors of the soul to the love and service of God. Holiness, however, consists of several forms of affection, according to the powers and the relations of the moral subject.

According to his *powers*. In man, love, hatred, desire, aversion, distrust, and confidence, may, by sanctification, constitute different forms of holy affection. According to his *relations*. As man is most intimately related to God, his affections should embrace God as his Creator and Redeemer, and flow out toward him in acts of supreme adoration. This is called piety. As man is related to his fellow-men he should embrace them with pure, fraternal sympathy, which is called charity. The legal relation of man to God and his government demands a peculiar state of the affections called repentance. An unoffending subject has no occasion for it; but man is a rebel against heaven, and his rebellion has been *felt* in heaven. From that bright world it brought the Lamb of God, who restores the willing by the power of the cross. As rebels thus redeemed, *our* first step toward holiness is repentance. We may as well look for the fruit without the blossom, as to expect moral purity without a godly sorrow for sin.

Two of these forms of holy affection deserve more regard than the others, because they are the cardinal elements of a mature Christian character. These are *piety* and *charity*, the love of God and the love of man.

All Christian graces and holy deeds flow from these affections.

These Christian virtues are inseparable. Where

one is there also is the other; where either is not the other is not.

Piety and charity can no more be divorced than God and justice. The impious toward God can not love man; the cruel toward man can not revere God. To profess either is to deceive or be deceived. So that the great elements of Christian character, piety and charity, are joined in eternal wedlock.

The Christian Church, in the abstract, is constituted of these two moral elements. Without these, whatever else there may be, there is no Church of Christ. The Church is a building, and who can build without materials? What hierarchal power can edify the Church of Christ without piety and charity, when these are the only elements which can compose his Church?

2. As to the Church in the concrete, she is constituted of persons, who, by the regeneration of the Holy Ghost, have come to the possession of piety and charity. Regeneration is a heavenly polishing of souls to fit them for use in the spiritual edifice; for the Church is Christ's temple, and its materials must be holy. Each regenerate person being himself a "temple of the Holy Ghost," is prepared for the Builder's use. Men may reject him as the Jews rejected Christ; but the Great Master Builder will select him as a polished stone, to be wrought into the spiritual edifice. From such new-born souls, and from no others, Christ has always chosen some, and having commissioned and anointed them, has made them under shepherds to watch, and guard, and feed the flock. These are *his* ministers, and they are

permitted to exercise their functions with a broad discretion. They are commanded, in general terms, "to feed the Church of God, taking the oversight thereof," but the formal details of this service are mainly submitted to their prudence and integrity.

3. Such are the essential elements of the Christian Church, without which, no ecclesiastical community can constitute the true Church, because its very materials are such as Christ has reprobated. In this case, whether its outward organization be perfect or imperfect, becomes a question of no moment. It has not the presence and approval of the *Great Head* of the Church, without which it is a concert of mere earthly policies, or a synagogue of Satan. Having thus noticed the composition of the Church, we proceed to speak.

II. Of its UNITY.

1. We cordially assent to this proposition that the Church is *one* in all ages. Not that her unity is always obvious to the world, but like her other graces, it is palpable to herself and to her Head, who are the parties to that covenant verified by the preservation of her unity. Hers is a unity of essentials, not of incidentals; of substantive elements, not of uncertain lights and shadows. This unity implies the harmony of the members, the mutual agreement of all the parts of the body, and the junction of the body with its Head. The harmony of the members arises from a concord of fundamental views, and the prevalence of Christian charity. Concord in cardinal doctrines and in sanctified tempers makes the unity of the Church in all ages and under all external economies.

This unity of spirit and of confession is profitable. By it, piety and charity have lived and breathed on earth from the times of Abel to this very hour, offering to God their willing sacrifice, or being offered by persecution in patient, holy martyrdom.

2. The junction of the body with its head implies the presence of Christ in such a form that he dwells in each member of the Church, rendering him the "temple of the Holy Ghost." This harmony among the members, and their junction with the Head, under all economies and in all ages, is so perfect that the records of the doctrines and the sympathies of the Church have never changed. She now breathes out her lamentations and her raptures in elegies as old as her existence, and in anthems coeval with her earliest triumphs and joys.

The mere fact of unity is no proof that any ecclesiastical body constitutes the Church. This proof is to be sought in the nature of her unity, not in the bare fact. Sin as well as holiness may become a bond of union. The unity of the Mohammedan, externally, may be as perfect as that of the Christian Church, or the Papal as complete as that of the Protestant; but if they would answer to the unity of Christ's Church they must have the bond of perfect charity among themselves, and of vital connection with the Great Head.

III. Our last inquiry is concerning the FUNCTIONS of Christ's Church. These are indicated by that word "militant," so often applied descriptively to the Church. It means *warring*, and it presents to the mind a picture of armed hosts arrayed for deadly conflict, or

mingling in the raging onsets of the battle-field. The Church composes the soldiery of Jesus, and its business is war, in its *conflicts*, and in its *conquests*. Let us glance at each.

Its conflicts are between holiness and sin; but this implies a conflict of *truth* with *error*, of *sincerity* with *hypocrisy*, and of *charity* with *malevolence*.

1. The Church maintains a conflict with *error*. This she has done from the beginning. When Christ came a light into the world, gross darkness covered the people. The infancy of the Christian dispensation was, of necessity, a period of prophecy. Christ taught before he suffered. He executed the functions of the seer until his hour was come to reveal his priestly dignity. Then he offered up the sacrifice. The apostles continued to invade the realms of darkness, and with such power from Heaven that soon the truth of God was every-where prevailing over the delusions of the nations. But this day was soon eclipsed. A night of weary centuries set in upon the Church, in which the prince of darkness ruled, and the man of sin did triumph. In the sixteenth century another morning dawned, but its light was soon obscured. Thus, while truth and error have been set in battle array, day and night have alternately held dominion. But now Truth has so multiplied the munitions of her warfare that she must soon finish the work and diffuse the saving knowledge of Jesus through the world.

2. The Church wars with *hypocrisy*. This foe to God and man exists in forms so various that all things are full of it. There is the *hypocrisy of infidelity*. True, skepticism is generally considered a mere

error of thought, but it is in Christian lands gross hypocrisy. A sincere infidel is not to be found in Christendom, if his character may be gathered from his whole career of thought. Amidst the blaze of Christian truth, all unbelief has its bud and blossom in hypocrisy. The fool first affects atheism, and perseveres till that affectation becomes invincible as Nature. Superstition is another form of hypocrisy. It is the same spirit which Christ rebuked when he said, "Woe unto you, Scribes and Pharisees, hypocrites; for ye tithe mint, and anise, and cummin, and all manner of herbs, but neglect the weightier matters of the law."

Against these and all other forms of hypocrisy the Church can wield but one weapon, namely, sincerity, with any hope of success. Argument will not answer. She might as well apply syllogisms to relieve the gout or gravel as to apply argument and exhortation to heal an infidel spirit. But there is a power of holy enchantment in sincerity, which none but incorrigible reprobates can resist. This piece of heavenly armor must never become rusty in the hand of Zion. Unless she wield it with energy divine, all her works will turn to naught. The distribution of the Scriptures and the spread of Christian doctrine will only substitute hatred for ignorance of God. It will only convert nations of heathens into nations of hypocrites.

3. But the Church maintains a conflict with *malevolence.* All ages have presented the spectacle of persecution for the worship of the true God. Were it not that Omnipotence guards the religion of the cross, the malice of the world would have crucified it at its

birth. Not only has Paganism sought its overthrow, but the most fearful cruelties have been inflicted upon Israel by them who were themselves of Israel. But the very executioners of this vengeance have often been transformed into saints, and have become, in turn, the objects of persecuting wrath. And how transformed? The meekness of unsubdued charity in their victims bore conviction to their hearts, and changed the ministers of wrath into living witnesses for Jesus. The true Church is never found warring with carnal weapons. Her armor is spiritual, and mighty through God. Let her equip herself with that heavenly virtue, *charity*, and she may sally forth, undaunted, to the conquest of the world.

IV. Having thus noticed the *composition*, the *unity*, and the *functions* of the Church, let us proceed to inquire in what *communities her essential characteristics may be found, and whether they exist in Methodism.*

1. You are aware that several religious associations claim to be of the Church, but with a Christian liberality they make their claim in common, mutually consenting that all belong to Christ and to his general Church. They are the *true Catholics* of the age, and better deserve the name than those who hold as excommunicants from Zion whoever abides not their Procrustean tests. We will turn a moment to consider the strange paradox, namely, that the most exclusive and bigoted community in the universe not only claims to be *the Church, the whole* Church, and *only* Church, but, to perfect the ludicrous, the *Catholic* Church of Christ. Then we may determine whether

it is not more easy to detect the elements of the Church in unpretending Methodism—or her sister Protestant sects—than in that ancient hierarchy which ridicules and persecutes her claims.

For you must have learned that since this centenary movement commenced, jealousy and charity have both looked on, this to admire, that to censure and disparage. Charity, thinking no evil, thanks God for the zeal which, by this young tribe of Israel, pours more than a million into the treasury of the Church. Jealousy mocks in Jesuitic strains, and bays the enterprise with grace most cynical; and as the "head and front of her offending," charges upon Methodism the turpitude of youthfulness, the tokens of which she bears on her unblushing forehead, and even celebrates with undissembled joy.

(1.) They who thus deal with us may have weighty reasons. Self-defense is the first law of nature, and this may be sought by diverting the public eye from themselves to other objects. If so, we can thank them for the deed, if not the motive. It may bring relief to them, and we are the willing subjects of this scrutiny. *This* inquisition we do not dread; for, if Methodism has any virtues, they are solid, not superficial. They lie, in reality, not in gaudy dress and ornament, or we, too, would strive to lie concealed behind our neighbor. Had Methodism no other claim to Church prerogatives than such as rests on outward organization, splendid temples, gilded statues, vaporing incense, high-priesthoods, and pompous dignities, and a thousand other scenic preparations and performances, without a spark of heavenly fire upon

her altars, she would wish to be observed by hasty glances; and she might rail aloud to accomplish it. For these are the Church no more than though they were shadowed on the stage, or stretched on flowing canvas.

(2.) But what is alleged against Methodism? Youth—cheerful, vigorous youth, accompanied with innuendoes as to her origin and ancestry. And can she not vindicate her origin and ancestry? Yes; and so can her accuser. But they vindicate in different ways. Her accuser makes Rome her mother, for he says that Rome "is the mother of all the Churches." If this be so, we would persuade her to a meek and prudent silence? Can she embarrass her child, and not involve herself. What if the birth be untimely, and the circumstances doubtful, let not the mother reproach the daughter. But the child denies this parentage, and prefers that her origin should be unknown forever, rather than trace it in this line. She claims descent from the apostles, but it is through the line of a spiritual seed, which is unbroken, and which was always distinguished, or distinguishable, by its tempers and deeds of charity, rather than by fierce and raging cruelty. Thus, Methodism acknowledges no ancestry but such as she may exult to claim. She rejects, with meek abhorrence, the attempt of friend or foe to trace her in the line of an impious hierarchy. And what is gained by such an ancestry? Is it age—a ripe old age? Sirs, the *thing* which we call Methodism, and which a hundred years ago was known by other names, is older than either Papal or Pagan Rome. The name Methodism was not ap-

plied, one century ago, to a new creation, or fresh invention. It was used to designate a company of persons who met at stated times, and by certain rules, to seek the mind that was in Christ, and learn to practice charity. Was this a new invention? It happened to these persons in Oxford, as it once did to others at Antioch—these were called Christians, and those Methodists, because they closely followed Christ. We repeat it, then, the thing which is now called Methodism is older than Rome herself. It is as old as Christianity, as old as charity. But suppose not. Suppose that Methodism, not only in name, but in genius, were but a tender youth, of obscure and doubtful origin, could she consent to remove the veil and find her mother in Rome? No, sirs; she would prefer to live and die an orphan. She would feel that to be motherless is a light affliction in comparison with what would alight upon her if she must endure a tie like this. She would feel that, allied to Rome, she was bound to an object of form so loathsome, of speech so wrathful, and of deed so treacherous and cruel, as to impel her, by any violence, to sever the irksome tie. She would seem to hear her Savior say, "Wherefore, come out from among them, and be ye separate, saith the Lord; and touch not the unclean thing, and *I* will be a father unto you; and ye shall be *my* sons and *my* daughters." This mandate she would make haste to obey. Do you ask, Wherefore? We are willing to reply.

Brethren, we will not speak with malice aforethought. While our lips dwell on the attractions of Charity, shall we refuse our hearts to her dominion?

No. Let her gentle spirit hold us willing captives. We now especially invoke her. As to what we shall now say, remember that we utter it as from the fields of history, and as though we were living in past ages; and that, as to the Church in her present branches, whether Protestant or non-Protestant, inferences shall not be drawn, with our consent, to the disparagement of either. If Protestantism once had virtues, such as truth, sincerity, and charity, see if she be not degenerated. If so, in turn protest her. If Roman Catholicism once had vices—if she was false, and foul, and merciless, see if she is not regenerated, and become pure, and meek, and holy. If so, in turn cherish her. Judge both by what they are in doctrine, in purity, and in all the sweet, forbearing graces of religion. But permit us, in the mean time, to speak as history speaks concerning our common ancestry *after the flesh*, not after the spirit.

This world has been a field of deadly strife between charity and blood-thirsty cruelty. The conflict commenced between the Church and Pagan Rome; but it fell out, at last, between the Church and Papal Rome. The struggle was severe and protracted. Just at its apparent crisis, Luther arose, and, almost single-handed, braved the world. His hope and aid were from heaven. He knew that if man prevailed, Charity must suffer a signal overthrow; for the world stood up against her, and its hosts were marshaled under the stolen banner of the cross. Then it was that the Lord clothed himself with might, and gave the victory to Zion. But what cruelties were inflicted, and with what meek patience endured, we can not

briefly mention. On the part of Rome, what outrageous usurpations, half the world being confiscated to her seizure by processes which combined the enormities of robbery, perjury, and murder; and these aggravated, too, by the priestly orisons and sacramental sanctities which she mingled with the blood of slaughtered millions.

(3.) A thousand times the question has been tauntingly pressed upon the Protestant, "Where was the Church before Luther's day?" My brethren, would you find the Church *before* his day, or *since* his day, there is but one sure way to seek for it. You must first go and search for a certain chain which, fastened to the cross, and passing through all time, stretches away to heaven, and is suspended by God's throne. Find the links of that chain, at any period, and you may easily trace their connection with the true Church. But, in your search, be cautious; for other chains have been forged with human hands, and, by outward polish, have been made to resemble this. If possible, these counterfeits will be imposed upon you, as guides to find the Church. The true chain is of heavenly material and manufacture. To distinguish it every-where amid works of human artifice of every sort, go to the cross and examine the first link. Mark not its hue alone, but scan its properties, ascertain its heavenly magnetism, its powers of attraction and repulsion. It is composed of charity. It repels nothing but sin, and attracts nothing but holiness. It can suffer, but can inflict no suffering. It may be stained with blood, but it is the blood of expiating mercy, not of relentless persecution.

In a word, Jesus is the first link in this bright chain of charity. From him you may infer how every link appears. Observe well his attitude. Is he the persecutor, or is he the persecuted? Is he the crucifier, or the crucified? In him does Charity thirst for blood, and slake itself with sweet libations from quivering, gory hearts? No. Forth from his own bosom flows a crimson tide, mingled with supplications for mercy on his persecutors.

Again we say, this holy sufferer is the first link in this golden chain of charity. And his disciples are its successive links. These you will find like their Master—not the persecutors, but the persecuted—not the crucifiers, but the crucified—not the Sauls, but the Stephens, of those martyr scenes, which were enacted in all the ages of Rome's usurped supremacy. Not the Protestants, not the Roman Catholics, as such, composed the Church of Christ; but they among both who meekly repelled sin, who did abhor hypocrisy, who resisted the ambitious usurpations of apostates, and who denied that the most filthy, treacherous community on earth was the spouse of Jesus Christ—these were the Church. Their charity, incorruptibly pure, yet ever gentle, is the finger-mark pointing you to the footsteps of Christ's true flock—to the true dwelling-place of Jacob.

When any portion of this chain loses its heavenly temper, Jesus severs and casts it away, repairing the breach according to his wisdom. Thus he cast Satan out of heaven, Adam out of Paradise, the Jews out of the temple and the city which they profaned; and thus he expelled a blasphemous hierarchy from the

bosom of the Church. Now, then, it is asked, "Where was the Church before (or since) the day of Luther?" We answer, where charity was, there was the Church; where charity was not, she was not. Will you look for the Church of Christ among the plunderers of the world? You might as well search for the throne of God amidst infernal regions.

In the darkest times there were, among the servile priesthood and the deceived laity of Rome, some who refused to be the instruments of canonized crime. They saw that, like Judas Iscariot, the ruling powers were thieves, and bore the bag; that silver and gold were the treasures which they coveted; that, for the fruition of this lust, they would willingly crucify Jesus, through lingering centuries, in the persons of his martyred representatives.

Remember, sirs, we speak to the question, Where *was*—not where *is*—the Church? And was the Church, for ages, constituted of a community which was not only tolerant of sin in every form, but whose indulgent head and ministry were the examples of all existing vices, and even of newly invented sins—of treacheries more subtle, and cruelties more refined, and tortures and deaths more exquisite and horrible than could have been devised but by the gracious ingenuity of these meek apostles? Such a community might well be called the *mistress of the world*, the harlot of the kings of the earth; for long and unflinchingly did she sustain the implications of that tie. But was she the spouse of Jesus Christ? Hold up before you her bloated form and filthy visage; her heart gorged with blood, and her tongue scorched

with blasphemies, and say, *Is this the spouse of Christ?* Well may it be asked, "Where was the Church?"

Sirs, the Church was then in exile, sighing for deliverance; in the wilderness, nourished by the providence of God. You have seen her, since that day, coming up out of the wilderness, leaning on her Beloved. In her exile she withstood this power of pride, at every step of its ascent to the seat of God. With the meekness, but the steadfastness of charity, she shuddered at its yet defied, its wanton rage. Against its scorn, she arrayed her gentleness; against its curse, her prayer; against its untold cruelties, her patience and submissiveness. What followed? Like her Lord, she "was brought as a lamb to the slaughter, and, as a sheep dumb before her shearers, she opened not her mouth." But her meekness was her salvation and her triumph. By it, this scourge of a suffering world stood revealed as "the man of sin," and now, no longer sitting in the seat of God to turn all nations pale, it is an object of derision rather than of dread.

(4.) As to the question where *is* the Church, we will say, as we have said, where charity is, *there* is the Church; where charity is not, she is not. But where is charity? She is not where the persecutor is. Between the persecutor and his victim, charity is always to be looked for in the latter. In this it *may* not, but in that it *can not* be found. And how does this concern Methodism? By that name she has been known a hundred years; and will a credible witness stand forth and accuse her of the guilt of persecution? Much has she endured. Her founder was a sufferer.

His perils were, probably, as imminent as Paul's. His associates, too, were often in the jaws of death, by the malice of wicked men. The fathers of American Methodism were in jeopardy night and day. Such men as the venerated Garrettson were more than once on the verge of cruel martyrdom. These hoary-headed patriarchs who come this night, like Simeon, into the temple of the Lord, ready to depart in peace, have witnessed these scenes. They were stoned through the streets of this fair city, which their pious hands were among the first to build up, for singing hymns to Jesus, as to their God, in a style fitted to the ardor of their zeal and the fullness of their joys. Set off against these facts, if you are able, some examples in which Methodism was the persecutor. Whatever Roman Catholicism may have done in this tirade, whatever political Protestantism may have done, charity has done nothing—and we trust we can add, Methodism has done nothing. And now, would it be wise in Methodism to start on a pilgrimage to Rome to beg a dowry of her? Can the Church of the living God, bearing along with her the steady emanations of charity, wish her mild radiance to mingle with the fierce and bloody luster of this god of war? Let inquisitors tauntingly exclaim, "Methodism a hundred years old!" Will she consent to exchange her guiltless youth for a crown of hoary wickedness? Are wrinkled pride and palsied rage more to be desired than the bloom and charm of innocence, and the comeliness of righteousness? She is content, for the present, to rest her claims on other grounds.

But let us consider, What are her claims?

(1.) As to her composition, Has she the essential elements of Christ's Church? Has she piety and charity? Did these graces belong to the founder and the fathers of Methodism; and did they, as ministers of Jesus, earnestly engage in diffusing them abroad?

These questions are not proposed for present discussion. They are a call for your verdict, as you have already made it up in the light of history and observation. If you have no data from either source—if you know nothing of Methodism, either by consulting her history, and weighing the merit of its testimony, or by carefully observing her spirit as displayed before your eyes, and still appear as a witness against her, we challenge you. You are incompetent to judge her. She must not be sentenced without her witnesses. But, if you know her history, or have made acquaintance with her in your own person, then judge.

First, carry your inquisition to the founder, John Wesley. There are monuments enough in many lands, and lofty enough, and durable enough, to hand down his fame. Their inscriptions are so distinct that they may be read in heaven, earth, and hell; yet they are so minute that they report the softest whispers of his lips, and the faintest breathings of his heart. They disclose him to the universe. And what does he stand confessed? a roaring lion seeking whom he may devour, or an imitator of Him "who went about doing good?" From the earliest indications of his youth, till, plumed for heaven, he could exclaim, "*the best of all is, God is with us!*" his every deed, prayer, sigh, tends

to the conviction that with him holiness was all. The love of God and man was the goal at which he aimed when he commenced his Christian course; nor did he rest until he had found the depths and scaled the heights which he so ardently longed to explore. When he entered on his public career his theme was holiness. The man never lived who gave himself, with his energies of soul, body, and spirit, more devotedly to the pursuit of one object than did the Rev. J. Wesley. That object was holiness, in its personal enjoyment and in its diffusion among mankind. Who will deny it? Who, at this day, would hazard his reputation, by professing to distrust the purity and ardor of his zeal in the pursuit of this object?

There is no more evidence that Mahomet was a deceiver, and that Napoleon was ambitious, than there is that Wesley was a devout minister of Jesus, and consecrated his life to the promotion of truth and holiness. Neither the "false prophet," nor the sanguinary conqueror, pursued his object with half the zeal that Wesley did.

How was it with his early associates? Were they not of the same spirit? Are the names of Fletcher, Bramwell, Clarke, and many others, with such as Asbury and Coke, of cisatlantic fame, less precious to the Church as examples and advocates of love to God and man? They and their compeers of the first and second generations of Methodism, were surprising examples of devotion to one enterprise; namely, the acquisition and the spread of holiness. And has Methodism degenerated? Not in Europe, we feel assured; not in America, as we humbly trust. We

think that over all the regions of her sojourn, brighter and purer fires never glowed upon the altars. Her zeal at this time waxes pure and ardent. Holiness is emphatically her watch-word, and her people are vehemently pressing after it. And while there is an unusual thirsting after righteousness, God's promise is not made void. He has rained down righteousness in the sight of all the people. Of this we offer no proof, for all evangelical Protestantism is ready to concede, even if it complains of some defects in Methodism, that there is in her a glowing charity, and an honest, fervent piety. This being granted we need not stay to vindicate her. And if her members have, by regeneration, come to the possession of these Christian graces, she has the moral elements which compose the Church of Christ.

These are all that is necessary to the *being* of the Church. Other things may be convenient and ornamental, but they are not indispensable. Their absence may mar her beauty, but can not annihilate her Church character. Piety and charity are essential to her existence, but things external and formal do merely add to her comeliness, and make her to *appear* the perfection of beauty.

To being of every sort belong two classes of attributes; one class may be called substantive, the other may be termed potential. The former are indispensable to being, the latter are mere accidents, and whether they fall out or not concerns the *mode* of being, not its essence. This distinction of attributes applies to matter and to mind, to persons and to communities. Substance is essential to mind; a taste for

some one science is potential to it; the former is indispensable, the latter is not. Holiness is essential to Christian character; severe afflictions, like Job's, are potential to it; the former is indispensable, the latter are not. So also piety and charity are substantive attributes of Christ's Church; a given form of outward organization is potential to it; the former are indispensable to its existence, the latter not, unless Christ has made it so by explicit authoritative mandates. This, under the New Testament economy, he has not done, except in a few simple and elemental particulars.

When he executes this office, when he assumes to be the Lord of ceremonies in his own house or temple, he condescends to explanations and minute direction. When he prescribed the offices and forms of worship for the Jewish tabernacle and temple, nothing was left to the discretion of man. The directions were as minute as the particles of light and air which pressed the outward and inward surfaces of this house, and veil, and altar. Whereas, in regard to the Christian Church, his direction is little more than that "they who worship the father must worship him in spirit and in truth," or, "go ye into all the world and preach the Gospel to every creature."

In apparent contrast, yet in real harmony with this, is the great variety which has obtained in the outward organization of the Church, and in its forms of worship.

The Jews, with their Mt. Zion, their temple, and their sacrifices, were, at one time, the Church. Israel in the wilderness, without Mt. Zion, and without the temple, were, at another time, the Church. Ear-

lier still, Abraham, without even a tabernacle, or a formal priesthood, did constitute the Church. There could be a Church without the temple, without the tabernacle, without the high-priest adorned by Urim and by Thummim ; but there never could be a Church without piety and charity—such charity as implored mercy on the Sodomites, such piety as bound Isaac to the altar, and firmly grasped the trembling knife. These compose the Church in every age. And if they are found among us we have the essential elements of the Church.

We shall not urge our claim to these twin graces, but rejoice that they whose judgment we esteem concede them to us. Without them Methodism would be a mere similitude—the lifeless image of a Church modeled after the taste of those who gave the shadow its projection. Without these, nothing of substance appertains to her. We err; without them, she is a substance foul and most offensive. Without holiness, a leprosy would cleave to her unclean spirit, shutting her out from Israel's camp by a decree of separation as vigorous as that which divides hell from heaven. But with these Christian graces, if reprobated, Rabbins should cast her from the synagogue, Christ will seek her out, call himself her spouse, and set upon her the seal of his everlasting love.

(2.) The unity of Methodism is just such as we have already ascribed to the true Church of Christ. It is a unity of essentials; not a unity of mere incidents. It consists of a body of members made one by that Spirit whose office it is to purify and bind together the hearts of men. It is not a unity of

formal ceremony or outward rite, but it is such as the "worship of the Father in spirit and in truth" implies.

Unity alone is no conclusive evidence that any community is the Church of Christ. To determine this point our inquiries must regard the principles from which unity is derived. What is the bond of union? Is it holy or unholy? Does it constitute the pledged, and pure, and godly brotherhood, crucified to the world, and devoted unto suffering and death for Christ's sake? Or does it form them into a fraternity of conspirators against the rights of human conscience and the prerogatives of God? These are important questions. And hereafter when the boast of any is, "Our unity! our ancient, and enduring, and indissoluble unity!" remember the language of Jesus is, "If Satan be divided against himself, how shall his kingdom stand?" Sirs, there is unity in hell as well as in heaven, and on earth there are shadows, not only of the celestial, but of the infernal.

May we not trust that the unity of Methodism is derived from heaven?—that her harmony of spirit is like the music of that world, where the theme of every thought, and note, and harp is Jesus, who hath redeemed them unto God by his blood?

Her unity is so perfect that its integrity is maintained without the aid of ceremonial, uniform confession, imposed upon her as infallible. The unity of the Church is this, as described by an apostle: "We are all one [not in the Pope, but] in Christ Jesus;" and this is the unity of Methodism.

(3.) But does Methodism execute the *functions* of

Christ's *Church?* We think it may be shown that she has prosecuted a lawful war against error, hypocrisy, and malevolence. She arose in a period of most portentous gloom. Do you know the history of that period? We will adduce the testimony of men whom you will deem both competent and credible witnesses of the facts which they record. Their statements will convince you that when Wesley commenced his extraordinary labors true religion was almost banished from the world.

Bishop Burnet writes, in 1713: "I can not look on without the deepest concern, when I see the imminent ruin hanging over this Church, and, by consequence, over the whole Reformation. The outward state of things is black enough, God knows, but that which heightens my fears is the inward state into which we are unhappily fallen." He then proceeds to state that many of the candidates for orders were so ignorant of the Holy Scriptures, and of the doctrines of Christianity, that under a well-regulated state of things, they would appear not knowing enough to be admitted to the holy sacrament. The case is not much better, he says, with those who have got into orders and come for institution. "These things," says he, "pierce one's soul. What are we like to come to when so gross an ignorance in the fundamentals of religion has spread itself so much among those who ought to teach others, and yet need that one teach them the first principles of the oracles of God." Such is the description given of the *regular clergy* by one of the prelates of the Church.

Bishop Butler, in 1736, writes: "It is come, I

know not how, to be taken for granted by many persons that Christianity is not so much as a subject of inquiry. They treat it as if, in the present age, this were an agreed point among all people of discernment; and nothing remained but to set it up as a subject of mirth and ridicule, as it were by way of reprisals for having so long interrupted the pleasures of the world."

In 1738, one year before the formation of the first Methodist class in England, Archbishop Secker writes: "Men have always complained of their own times, and always with too much reason. But, though it is natural to think those evils greatest which we feel ourselves—and, therefore, mistakes are easily made in comparing one age with another—yet, in *this we can not be mistaken*, that an open disregard to religion is become the distinguishing character of the present age; that this evil is grown to a great height in the metropolis, and is spreading daily; and that, bad in itself as any can be, must of necessity bring in all others after it. Indeed, it hath already brought in such dissoluteness and contempt of principle in the higher part of the world, and such profligate intemperance and fearlessness of committing crimes in the lower, as must, if the torrent stop not, become absolutely fatal." He adds that "the emissaries of the Romish Church have begun to reap great harvests in this field."

So much for the prelates of the Church. The following, from eminent dissenters, will show that the conviction of this prevailing profligacy was common to all serious minds.

Rev. John Howe declares "that the malignant opposition made to the Holy Spirit by some, and the vile contempt cast upon him by others, have quenched and grieved him, and caused him to depart to that degree as hereby almost all vital religion is lost out of the world."

1731. Dr. Isaac Watts testified, that the declension of virtue and piety "is a matter of mournful observation among all who lay the cause of God to heart; and, therefore, it can not be thought amiss to use all just and proper efforts for the recovery of *dying religion* in the world."

1734. Dr. Abraham Taylor says that "the Holy Spirit has been grieved and offended till he is in a great measure withdrawn and gone." These are competent witnesses to the fact that the sun of Reformation had gone down upon the Church, and that, in the darkness which succeeded, Satan had commenced to reap the harvest of the world. According to this testimony, religion, as a power of renovation to human souls, had scarcely a place on earth. Doubtless it did exist; for God has promised that the Church shall endure forever; but the tokens of its life were almost too faint to be discerned but by a scrutiny Omniscient. Romanism and atheism divided between them the empire of sin; nor did the prince of darkness fault the fealty of either. He set the former to corrupt the *holy law;* and so faithfully did it execute the office as to "render the word of God of none effect by its traditions." The latter he plunged in the profoundest depths of beastliness, till, like the Gentile reprobates, their religion became almost the wor-

ship of the vices. In the midst of such deep gloom, Wesley arose, and, moved by the Holy Ghost, commenced that course of toilsome ministrations which, in the language of Watts, "restored a dying religion to the world."

The hypocrisy of infidelity and superstition has been pursued by Methodism, if not to its destruction, to its confusion and dismay. Look to the lands where she dwells, and compare their present and their past moral states.

As to the war of Charity against Malevolence, we have glanced at it already.

Remember, sirs, that in *this* conflict, truth, sincerity, and charity, on one side, and error, hypocrisy, and malevolence on the other side, are the belligerents. Both *these* and *those* are always allied forces. Neither the virtues nor the vices can be separated. This truth may test the claims of Papal Rome, and the character of Methodism. As to the former we have seen that the most fearful cruelties were inflicted upon Israel by them who, were of Israel; by them who, in a career of usurpations, first over the souls, and then over the temporalities of men, seized half the property of the world to their greedy use. We have seen that vaulting to God's throne, and announcing themselves the lords of human conscience, they became, like rebel angels in heaven, no longer the Church of God. But in all this vision of the past we have not professed to know that our fellow-citizens who choose to be called Roman Catholics, are what we have described. We believe that they, too, profess a certain degree of Protestantism, which,

although it does not fashion them a sect in form, imparts to them *some of the virtues* of a sectarian spirit. Is it not sectarian—as it is certainly a virtue—to cut off the flow of their complacent sympathies from Mother Church, in her enactment of those enormities which it required half the ages of her long life to perpetrate? We are Protestants, and why? Because we protest this tyrant power in all her measure of magnitude and age. Why are they not Protestants who protest her in all her measure of magnitude for *half her age?* This our citizen Roman Catholics must do, if they protest her cruelties and bloodshed. *These they do protest.* What then? We trust persecution may be ended. We are all Protestants, shall I say? in different stages of that procedure. We pray that we *may* say it; and may find increasing evidence that these Americanized Roman Catholics differ from Americanized Protestants as Paul's converts differed, namely, the former who are of tender age using the *milk* of Protestantism, while the latter having come to years, are able to endure strong meat. This, if so, is not unpromising. It shows that for three centuries past, our lines of march have been convergent. Once a kingdom could not quietly contain us; then a city—now a cottage. And if we can breakfast in one house, perhaps we may *dine* in the *same apartment*; and then who knows but we may *sup* at the same table, partake of the same dishes, and enjoy our milk and meat in common?

If we ascribe to our fellow-citizens more placability than pleases them, we rejoice to have erred on the side of charity.

If Rome abroad is like Rome at home, and Rome at home is what she once was, we do greatly err.

Rome claims to be exclusively the Church of the Living God. How, then, has she fulfilled the functions of her station? Sirs, if Inquisition horrors, if the perjuries of ages, if the plundering of the world, if the crucifixion of nations, if these and such like are the functions of God's Church, then shall Methodism refuse to be a Church, or shall consent to be identified with Rome.

Methodism not only enacts a part, differing from this of Rome's, but she is unique also among the branches of the great Protestant family. Her founder was a reformer. But he was not like any reformer that for centuries preceded him. He was like Luther generically, but not specifically. Luther was set as a light in the dark and cloudy firmament, to rouse and cheer a benighted age. But that light, though brilliant, did not burn, and purify, in proportion to its brightness. When lesser lights succeeded they gradually waned, till they shone with cold and chilling luster, like moonbeams in an arctic sky, inadequate to guide the reason, or to warm and purify the heart. At length, Reason herself, as if weary of her fruitless gaze, turned away disheartened, and fled from a twilight theology, into the darkness of infidelity.

Then, when the world was almost ripe for a perdition deep as hell, Wesley was raised up, not to reform the creeds or economies of God's Church, but to revive in her the dying spirit of her bleeding Lord and Head. He did not, as others before him, place the naked bones in order, but he cried: "Come, O

breath, and breathe upon these bones;" and by the energy of Godhead, bone came to his fellow-bone, sinews and flesh came upon them, and they stood up in fairest symmetry, an exceeding great array.

Wesley aimed simply to bring men to God. Others strove to bring them to the creed, or Church approved, and then if they *would* travel toward God so much the better. Other reformations were concerned largely with things outward and speculative, with the logical understanding and dogmatic faith, but Wesley passed these by, and entering the forsaken field of man's corrupt affections, he called, with prophetic emphasis, for the consuming fires of heaven, and they descended and kindled on the sacrifice. Thus did he, like Peter on the day of Pentecost, reveal, as his perfect panoply for war against God's enemies, the Christian armor, not the weapon of persecution, of foul assassination. All her life long has the spirit of Methodism been the spirit of charity, the spirit of unity, the spirit of the militant Church, and by supplication to heaven, and by the published messages of grace, she has multiplied her victories and secured her blessed conquests.

Thus has she fulfilled the functions of Christ's Church.

Brethren of the Church, this is Methodism. Its purifying fires have reached your hearts, and from yours it is to kindle in other bosoms as dark and cheerless as were yours. They are to kindle fast, and far, and wide, and deep, till, renovating the nations, the corrupt foundations of human society as it now

is shall perish, and a new earth shall spring out of the mighty wreck and ruin. Brethren, we are now in an age and country marked by the mildness of the conflict between charity and selfishness. This state of things has its dangers. Charity unprovoked by persecution, may become indolent and slothful. No longer roused by the wounds of enemies, she may lie down to sleep, and forget to execute her office toward mankind. Her business now is not to defend, but to assail; not to suffer, but to surprise with bold invasions, the conquest of the world. *Offense* is now her privilege and duty. She is to march her trained forces into the region of sin and suffering, and expel these twin destroyers of a redeemed race.

As to the *conquests* of the Church, we simply observe that her experience and God's covenants assure us that they shall be *universal*, and *may be* suddenly accomplished.

The prophet's tongue must lie, and the prophet's harp deceive, or soon, *very* soon, Charity, the munitions of whose welfare are now increased a thousand fold, will stretch her arms of mercy over land and ocean and embrace the human family.

Then what will earth become? Who that beheld in her sickly, deathly states, overspread with scenes of violence, a prison-house of reprobated spirits, impressed by God's deep curse, throughout her oceans and her continents—who, that beheld her thus, could know her in her forms of fair and heavenly renovation, clothed in robes of health, and blooming in the smiles of heaven? So unlike her former self, shall she become under the transforming power of love.

The world now seems remote from this blissful state. And were we to infer, from the movements of the Church, the period which she must occupy in subduing the world to Christ we might almost despair. We should be tempted to judge, from the slow progress of the enterprise, that its consummation is too remote for hope to feed upon.

But a change is coming. Zion will not always move so heavily in this great work. Think of her energy when apostolic zeal led out her battling hosts, and conducted her swift movements. Judge from what she then accomplished, how rapid will be her conquests, when clad in the same armor, and moved by the same spirit, she shall come up to the help of the Lord against the mighty.

To conclude, let us ask what part Methodism is to act in this glorious struggle? She is comparatively a new recruit among the forces of Immanuel; but she has so demeaned herself as to have raised high expectations. Like David, she came a stripling to the camp, when there was fear throughout all Israel, and pride, and wrath, and bold defiance, smote the hosts of God with feebleness.

Look back one hundred years. What changes have come over the face of this creation! Where are the giant foes of the Lord and his Anointed? Smitten to the earth, and cursed in their name, and work, and memory. And now shall the stripling, grown to manhood, forget the zeal and courage of his youth? Let his humble origin, his juvenile simplicity, his unostentatious manners, his meekness under the unkind reproaches of his brethren never depart from him.

Let him remember well the shepherd's sling; the five smooth stones chosen from the brook; the battle hymn and prayer.

Then shall he sit upon the throne, and judge his people Israel.

IV.

THE GRAVE.

AN ADDRESS DELIVERED ON THE OPENING OF THE WESLEYAN CEMETERY, CINCINNATI, JULY 11, 1842.

THE grave! How precious are its spoils! How unremittingly it multiplies them! Its gatherings are now more than a hundred generations. For six thousand years it has been the sole office of death and his ministers to sow in its bosom the seeds of springing life. It will prove a fruitful soil; for, by a slow, but certain growth, it will produce the harvest of immortality. But its treasures are not its own. They are a sacred trust, which, in due time, it must render up for the peopling of other worlds. It holds in abeyance the hope of heaven—it holds in abeyance the expectation of hell.

No wonder, then, that the grave has been regarded with reverent interest, by civilized men, from the beginning of the world. No wonder that this interest has illustrated itself in the various modes and ceremonies of sepulture. Why should we look with indifference on the body? The Almighty Creator cares for it, and when it is dissolved, he watches its dust. Is it strange that he should impress mortals with concern for that which is an object of his own regard? He has inspired us with this concern. We

feel it as an instinct, and religion, which tempers and controls, is not intended to eradicate it.

This regard for the body extends to its separate state, seeking a place for its repose and impelling surviving friends to watch, and guard, and ornament its sepulcher. And this is not the mere impulse of a superstitious age. As the records of the past fully witness, it was practiced by all the generations of our race.

Historical notices of funeral forms and incidents extend back to gray-haired antiquity. They embrace a period of four thousand years. Let us glance at some of the burial customs which have prevailed among the principal nations, in all past time. We shall find that it has been an almost universal usage,

1. *To provide receptacles for the dead.* In patriarchal ages, sepulchers were common among the Canaanites, as we learn from the language of the sons of Heth, who said to Abraham, "None of us shall withhold from thee his sepulcher, but that thou mayest bury thy dead." Burial was universally practiced among the Hebrews, who, as a general rule, excluded from its rites none but such as had committed suicide, and them only for a day. If we may judge from existing monuments, as well as from their history, the Egyptians abounded in tombs which were constructed with singular toil and skill. All are aware that Greece and Rome held the rites of sepulture to be sacred. Other portions of the globe, whose early annals have no place in history, bear the tokens of having cherished early races of men, who paid great regard to the interment of the dead.

Among the principal nations of the world burial was so uniform, and so deeply rooted in the mind was the conviction of its propriety, that it was deemed the greatest misfortune to be deprived of funeral rites. Superstition connected the destiny of the soul with the disposition of the body. On the interment of the one depended, as was believed, the Elysium of the other.

Such having been the sentiment and the usage of antiquity, no wonder that there are many exciting monuments and proofs, that the fissures of rocks and artificial excavations were anciently used as chambers of repose for the dead. Burial has been so generally practiced, that it can scarcely be considered a sign of civilization. It was common among the grossest barbarians. Indeed, it seems that humanity enjoins it, and that in this the most untutored of her children understand and obey her voice.

2. These receptacles of the dead have been chosen or constructed with reference to *durability*. In primitive times the most common burial-places were the rude work of nature. They were grots or caves, sometimes in the sides or bases of the mountains, and sometimes in rocky vales. In the progress of ages these rude chambers of death yielded to artificial sepulchers, formed of the caves or cut out of the solid rock. At length, when kings or heroes were to be honored with a more imposing burial, tombs were constructed at great expense and toil, and pains were taken to render them imperishable as nature's own handiwork. As society improved, tombs became more common, and were used for the people

as well as for the princes. The great expense incurred in their construction was in part avoided by making them merely monumental, while the bodies of those whom they commemorated found a more secure mansion in the grave.

We know, from Scripture testimony, that the sepulchral grots of primitive times were occupied by successive family generations. For hundreds of years, the descendants were laid side by side, in silent repose, with their venerated and patriarchal ancestors. But we know more still. The reports of travelers ascertain to us that some very ancient sepulchers remain to this day. Of this there are the most convincing proofs. Their very appearance suggests it to the antiquarian observer. All tradition concerning them is gone, or lends this hypothesis a strong confirmation. Their inscriptions have lost their significancy, even among nations which boast a lineage and literature almost eternal. Thus the receptacles of the dead have been chosen with reference to *durability*. They were constructed for posterity ; and, to speak in hyperbole, some of them for eternity ; for they seem to survive all the monuments of antiquity.

3. These receptacles of the dead were selected, or constructed, with reference to *ornament;* and that of two kinds, namely, the decorations of nature, and those of art. The former consisted of trees, shrubbery, and flowers. These probably beautified the first sepulcher of which we have any description—that of Sarah in Hebron. We learn, from the 23d chapter of Genesis, that Abraham's purchase embraced the field of Ephron, the cave that was therein, and all

the trees that were "in the field, and in the borders round about."

From the language we may infer that the trees were reserved by special contract, not passing with the soil as by modern conveyances. Perhaps they constituted the principal charm of the spot, as it appeared to the discerning eye of Abraham, who had just then resigned the care of his flocks, and forsaken the pastoral groves of Beer-sheba, that he might come and bury his beloved Sarah, who had died at Hebron in his absence. It seems that the cave where he wished her remains deposited was in the end of the field. Of course, its position was in the shade of the border—no doubt gracefully embowered among the overhanging trees, and half concealed by creeping vines, fragrant flowers, and aromatic shrubbery.

It is stated in Holy Writ, that Deborah, Rebecca's nurse, was buried under the shade of a tree, as was Saul, the King of Israel. According to the best evidence, the Hebrews, Egyptians, Greeks, and Romans were accustomed, not only to cultivate flowers in the vicinity of their tombs, but to strew the graves of their friends with the leaves of plants and the boughs of the myrtle. It is certified that to this very day the women of Egypt weekly visit the tombs, and adorn them with flowers, covering them, also, with palm leaves, and rendering them fragrant with a profusion of sweet basil.

The artificial ornaments of the sepulcher are those of architecture, sculpture, and inscription—to which may be added what is called by the evangelists *garnishing*, which signifies to whiten, or otherwise deco-

rate the tomb. These decorations have not been used in every age; but they have been common for more than three thousand years. Architecture has varied in different periods. In ancient Egypt it sometimes contributed magnificence rather than beauty, as the eternal pyramids testify. These, to be sure, might have been the groundwork of many clustering ornaments, both of architecture and sculpture; but no tokens of the fact remain. Probably no such decorations belonged to them, but, in their construction, the single idea was *grandeur*. If so, the object of the builders was attained.

In the cavernous sepulchers of Egypt and Thebes, and in the tombs of Petra and Palestine, are some specimens of delicate sculpture which excite the admiration of all intelligent travelers. The finest examples of the art found in Jerusalem, or its neighborhood, are in the tombs of the kings. Sepulchral inscriptions, in modern times, not only commemorate posthumous names and virtues, but add variety of ornament. There are ancient inscriptions remaining to this day. Some of them were, doubtless, ornamental; but generally little can be known, either of their significancy or of their original appearance. Most of you have doubtless read of the celebrated mountains of Arabia, containing numerous inscriptions, which some learned men undertake to maintain were executed in the days of Moses, and which others believe to have marked ancient burial-places.

Our Savior speaks of *garnishing* the tombs of the prophets, from which we learn that, in the decline of the Jewish nation, it was one of the offices of Phari-

saic devotion to paint and ornament the monuments erected in memory of "holy men" of old, in order to give them a cheerful, honorable, and showy aspect. In Egypt, the tombs of the kings on the upper Nile are embellished with interior paintings, which appear fresh and vivid as the work of yesterday. They are historical and descriptive, and throw much light on the ancient habits and usages of the nation. Travelers speak of these decorations with enthusiastic admiration. Such ornaments are now less used in the East, and are unknown in the West. The Orientals still adopt architectural ornaments; but they are of less account in Western Europe and America, where sculpture is much used. Some of the finest productions of this last-mentioned art are found in European cemeteries, and rarer specimens in our own burying-grounds. Inscriptions are seldom dispensed with in Europe or America, whenever a stone is used to mark the grave of a deceased friend.

4. In selecting *sites* for tombs or cemeteries, much regard is paid to convenience. It seems that many of the Oriental nations have generally chosen elevated ground, but not uniformly. Job, in one instance, uses language which has been supposed to signify that in his day the *valleys* were the common places of burial. But this meaning of the passage is disputed. "The clods of the valley shall cover him" means, says an eminent critic, "that the green turf around his tomb, *like* the verdure in some rich vale, or on the borders of a running stream, shall be sweet unto him." In Egypt, Idumea, and Palestine, the tombs are oftener elevated than depressed. They are generally formed

in the sides of hills or mountains, possibly because these are precipitous, and the perpendicular face of a naked rock is conveniently excavated and formed into a sepulcher. Most of the sepulchers in the neighborhood of Jerusalem are on the sides of summits of hills; yet the valley of Jehoshaphat, a very low ground, contains several tombs which pretend to a high antiquity. It is not probable, however, that the valleys bounding this ancient city were much used for ordinary burial. The pyramids occupy a plain. They skirt the edge of the Lybian desert, close upon the cultivated regions watered and enriched by the Nile. The celebrated ancient Egyptian cemetery, situated near Lake *Acherusia*, was on low ground. Yet the evidence is conclusive that the high grounds of Egypt were much used for burial.

The primitive Grecians practiced domestic burial, having tombs prepared in their private dwellings. Their heroes, and other eminent men, were, in after times, buried in their cities. Sometimes the temples of the gods received the remains of very pious and patriotic citizens. Euclides enjoyed this honor for traveling a thousand stadia in one day to bring hallowed fire from Delphi. At one period, it was customary to bury their dead by the highway side, to impress the minds of travelers with a sense of their mortality, and to rouse martial courage in the defenders of a soil, along whose public roads an enemy could not pass without profaning the sepulchers of their fathers.

The Roman usages were nearly the same. Their public burial-places for the patricians were in the

Campus Martius, and for plebeians without the Esquiline Gate. The vestal virgins were buried in the city.

5. In the construction of tombs there has been no uniformity of *figure or size.* It seems that in these taste has governed. But it was sometimes a national as well as an individual taste. The Egyptians, for instance, were fond of the pyramid. The foundation of this preference, as mentioned by Herodotus, is of sufficient interest to be named. They held that the pyramid was emblematic of human life—the ample base representing its origin, and the apex its termination in the grave. The pyramid was, also, in use among Greeks and Romans. But the common graves of early Greece were caves dug in the earth—paved in later times, and covered with arches. The Arabians heaped stones upon the grave, after the manner of our American Indians. A single stone for a monument came into use in process of time; and, at last, this began to be fashioned by the chisel, till it grew into exquisite beauty under the hand of the artist. Among the Mohammedans, the graves of eminent men are surmounted by large structures, supported by columns, and arched overhead. The Campanian tombs, in which were found the beautiful Grecian, or Etruscan, vases, are mere inclosures of ashler, roofed with shelving flag-stones. But it were endless to describe the forms which rude or refined taste, an erring superstition, or a wanton invention, has impressed on the dwellings of the dead.

6. The burial customs of every age betray *the strength of our regard for patrial, social, and domestic*

relations. Turn, for illustration, to the closing scene of the life of Jacob. He had exacted an oath from his son Joseph, not to leave him in Egypt, but to convey his body to Canaan, and bury him with his fathers. The oath was not forgotten; and the appeal of the pious patriarch in his last moments is full of touching pathos. We seem to see him in the agonies of death, surrounded by his sons, the heads of Israel's tribes, on whom had just descended his last paternal blessing. But on one is fixed his chief regard. It is his Joseph, who bends reverently over him, and listens to catch his dying whisper. Fastening on the juror his beseeching eye, with frequent pauses to recover his fleeting breath, he says: "I am to be gathered unto my people; bury me with my fathers in the cave that is in Machpelah, before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite. There they buried Abraham and Sarah, his wife; there they buried Isaac and Rebekah, his wife; and there I buried Leah!" His wife, his kindred, and his country! these, and the hope of mingling his dust with theirs, occupy his dying thoughts. Joseph, in turn, took an oath of his brethren, as the representatives of their descendants, that his bones should be carried up from Egypt.

Frequent hints in sacred history assure us that the Hebrews valued above price the privilege of home burial. The Grecians scarcely reckoned burial a blessing, unless its rites were performed by relatives, and they were placed in the tombs of their fathers. At any rate, they considered foreign burial worse

than death. Such is the sentiment in the following epitaph of one who was buried in a distant clime:

> "From my dear native land remote I lie;
> O worse than death! the thought is misery!"

The original proprietors of this soil, a thousand tribes, diminished and brought low by the consuming vices of the white men, have been driven abroad. Taking up their march for the wilderness, what has been the principal theme of their lament? As they turned their faces to the setting sun, they mourned not the loss of their hunting grounds, but their exile from the graves of their fathers. They are savages; but theirs is the voice of humanity, not merely in its depraved and barbarous, but in its purified and polished state.

To this deep and universal affection for country, friends, and kindred we may probably trace the cemetery; or the practice of gathering the bodies of the dead into places of common burial. This is an ancient usage; for some spacious sepulchers in early times were occupied by whole families in their generations, and sometimes by a whole tribe or people. But the first burial-ground that we read of, bearing much resemblance to the modern cemetery, was that already mentioned in Egypt. Allowing much for fable, it is represented to have been situated on a lake called Acherusia, near Memphis. It was a spacious plain with a sandy surface, but at a slight depth composed of solid rock. It was surrounded by groves, and intersected by artificial water-courses, whose borders were verdant, and enameled with aro-

matic flowering shrubs. It was called *elisout* or *elisiœus*, signifying rest. From this might have been borrowed the poetic elysium of Homer, and other pagan writers. In its details this description may be fabulous; it certainly re-appears in this form in the Greek mythology; but it seems the Egyptians had one or more field cemeteries, somewhat resembling those of later times.

Of modern cemeteries we can say but little. The most noted of Europe is at Paris. Its site is a gentle ascent, facing the city on the north-west. It is very spacious. The beauty of the ground and the splendor of its ornaments are spoken of with great admiration. Intermingled with the choice and trained productions of the soil, are monumental columns of every form. Obelisks, pyramids, funeral vases and choice statuary, of incredible variety, some chaste and suited to the solemnities of the grave, and some outraging all the principles of taste, seem to crowd these fields of death.

But why dwell longer in meditation among the tombs? Death lives not merely in history. A hundred and fifty generations are his victims; but living and coming generations are under doom to the same relentless power. To live is to die. The grave is not full; and all over the earth its fresh monuments of conquest are glittering in the moonlight and whitening in the sun. We and our children are mortal. This has urged us away from the walks of worldly care, and brought us hither. To prepare our bodies for the grave has already cost us years of solicitude and toil; to prepare a grave for our bodies

may well employ one fleeting hour. In this work of preparation we should consult *human nature*, the *proprieties of life*, and the *judgment of Jehovah*.

As to *human nature*, in a most important sense it is always the same. So far as it depends on innate or on circumstantial influence, it can not greatly change. True, it may be molded in its outward features. It is like the thorn, whose branches you may bend, whose foliage you may trim to many pleasing forms, but which, under every shape and inclination, remains an unfruitful and an offending tree. When we propose, then, that human nature be consulted, we do not mean that all its dictates should be heeded. Pharaoh and Absalom obeyed its voice when they erected the pillar and the pyramid. It may suggest to us what it prescribed to them—costly monuments to feed our hungry pride. For the unsanctified heart has the ambition of that usurper, who seized his father's throne, and then reared up a pillar to perpetuate his name.

But human nature sanctified demeans itself more meekly. And yet it hath desires. Joseph uttered them when he besought his brethren to carry up his bones from Egypt to Canaan. So did Jacob when he requested his son to swear that he would bury him in the sepulcher of his fathers. So did Abraham when he refused to deposit the remains of Sarah in the tombs of the Hittites, but insisted that Ephron should receive a price, and make Machpelah sure to him. These examples we may innocently copy. Nay, more, it is commendable to secure a spot where, after death, we and our families may repose undisturbed.

Abraham was rich; but we have no notice that he purchased any land except that field. He could feed his flocks upon the commons, or drive them to shelter in the depths of the wilderness, where, for the time, the occupant was owner. But when he would bury his dead, he must *purchase* a grave, and fortify his title by every possible device. Under God he owed it to this forecast that so many of his descendants, scattered in their life-time by treachery and dissension, at last found burial in the family domain.

In preparing our graves, we should regard the *proprieties of life.* A stone to tell where we lie, set up by those whose happiness we cherished through successive years of weakness and exposure, is a just and savory offering of filial gratitude. But simplicity becomes the grave. Soaring pride should not light upon the tomb. It invites a meeker guest. May not Humility possess one resting-place on earth? O, let her wander hither and erect her chastened monuments of holy, sweet affection! Let her rear the pyramid on yonder waiting soil, and water the springing willow with her tears. These will impress the millennial generations which shall follow, with respect for their progenitors, and with sentiments adapted to their walks among the tombs. We do not deck the dead with flounces, nor burden them with jewelry; so let their *graves* be decent. Gather all round the rose and cedar. These are fitting decorations. Mute pious as they are, they can discourse to us of departed friends, being lively emblems of their beauty while on earth, of the evergreenness of their immortal graces, and of their paradise of jubilating joy.

To learn our duty in every stage of life, we must *listen to Jehovah.* To-day, as always, we need his word to guide us. Assembled to consecrate a place for the burial of our dead, with what forms must we proceed? The oracle answers not. It prescribes to us no consecrating ritual. Left to our discretion we would at least be sober. If we err let it be on the side of sweet simplicity. This scene is not a pantomime. We have no forms of consecration. Superstition hath her ceremonies unprescribed by Scripture; but *just devotion* consecrates. To impure or careless hearts what are forms but rash irreverence? The precept of the Bible bows our knees in prayer; but does it sprinkle holy water on the place of graves?

We are not assembled, then, for the display of mute and inexpressive forms. These Heaven does not challenge at our hand. Neither does revelation urge, nor enlightened reason sanction, them. Such things we leave to children; and, in them, they are rather to be pardoned than approved. Under the Christian dispensation, consecrating acts are become a deep and inward work. A pure or contrite heart alone can execute them. Whoever wears *these* priestly robes is qualified to minister. For spiritual sacrifices, he is clothed with apostolic power.

What then? Though we waive all outward forms, yet contrite hearts and tears will serve us better. Happy they who can afford them, for they are choicer than all unctions, more precious than the burial ointment of our Lord. But do we fear, lest by craft of man or devil, our bodies come to lodge in unconsecrated ground? It can not be, unless *we* desecrate

the soil. The grave of every *saint* is blest. Jesus wrought the work when he lay within the tomb. He is therefore said to have *perfumed* the grave, because, as fragrance delights our senses, so, through his death and burial, the tomb hath pleasant odors. Its prisoners rest in hope. Christ has almost wed the grave to the everlasting throne. He passed from crucifixion to burial, and from burial to heaven. Thus, greatly to our comfort, he has blended in close union, death, the grave, and the glory that shall follow.

Go, then, and excavate your tombs. Fill yonder ground with the victims of disease. Cluster them all along the banks of yonder stream. Make the careless passer along your shaded avenues start and shudder at the thickening monuments which shall soon, with peering ghastliness, look out upon his walks. But when days on earth are ended, and the lamps of night shall no longer shed their feeble beams upon these graves, may we and our children, then sleeping in this dust, ascend, like Jesus, from the sepulcher to the throne!

V.

SPEECH ON THE CASE OF BISHOP ANDREW,

BEFORE THE GENERAL CONFERENCE IN NEW YORK, MAY 27, 1844.

The Rev. J. B. Finley, of Ohio, had offered a preamble and resolution as a substitute for a previous one introduced by Rev. A. Griffith, of Baltimore. The substitute of Mr. Finley was as follows:

"WHEREAS, the Discipline of our Church forbids the doing any thing calculated to destroy our itinerant general superintendency; and whereas, Bishop Andrew has become connected with slavery, by marriage and otherwise, and this act having drawn after it circumstances which, in the estimation of the General Conference, will greatly embarrass the exercise of his office as an itinerant general superintendent, if not, in some places, entirely prevent it; therefore,

"*Resolved*, That it is the sense of this General Conference that he desist from the exercise of this office, so long as this impediment remains."

It was the fifth day of the discussion of this substitute, and the sixth day of the discussion of the general subject, that Mr. Hamline arose as a delegate to speak. It was a moment of the profoundest interest to the Church, and, as was then already felt, to the nation as well. The speech readjusted the whole debate, brought it back to its proper limits, and completely obviated all legal and prudential objections to the passage of the resolution, which was subsequently passed—yeas, 111; nays, 69. It was commonly admitted, by the members of the Conference, that this speech would determine his election to the Episcopal office, and he was accordingly elected Bishop eleven days later.—EDITOR.

I DO not rise, Mr. President, with the hope that I shall "communicate light" on the topics before us but rather for the purpose of imploring light from others. It can not be unkind in me to suggest that this discussion has taken an unprofitably wide range; for many whispers within the bar, and the complaints

of several speakers on the floor, show that this is the case. We have drawn into the debate many questions which have but a very slight connection with the propositions contained in the resolution. I would, if possible, call the attention of the Conference from matters so remote to the real issue in the case. It is complained that we seem to have forsaken all argument, and a call is made for our "strong reasons." We ought, indeed, to argue on both sides. And, if I should not do it, I will, at least, refrain from addressing a word to the galleries, or to the spectators.

There ought to be two questions before us.

First. *Has the General Conference constitutional authority to pass this resolution?*

Second. *Is it proper or fitting that we should do it?*

The first question should be first argued; but so far it has scarcely been touched. If we have not authority to pass the resolution, to discuss its expediency is surely out of place; for it can never be expedient to violate law, unless law violates justice. I shall leave the question of expediency to others, or only glance at it; but I ask your attention to the topic of conference authority.

The resolution proposes to suspend the exercise of a bishop's functions on a certain condition to be performed by him. If I mistake not, the resolution is a *mandamus* measure. Its passage will absolutely suspend the exercise of the superintendent's *functions*, until he complies with the prescribed condition. The measure of power required to do this is the same which would be requisite to suspend or depose a bishop for such reasons as the resolution mentions, or

in other words, for "*improper conduct.*" Have we, then, such authority? I shall assume that we have; hoping, if I *prove* nothing, to provoke proof, *pro* or *con*, from the brethren who surround me.

I argue this authority in the General Conference, first, *from the genius of our polity on points which the most nearly resemble this.* Strict amenability in Church officers, subordinate and superior, is provided for in our Discipline. From the class-leader upward, this amenability regards not only major but minor morals—not only the *vices*, but also the *improprieties* of behavior. The class-leader, by mere eccentricity, becomes unpopular in his class; the pastor, at discretion, removes him from his office. The exhorter, or unordained local preacher, proves unacceptable, and a quarterly conference refuses to renew his license. The itinerant pastor is not useful in charge, and the bishop, or the presiding elder, deposes him from his charge, or from the pastoral office, and makes him an assistant. The presiding elder impairs his usefulness on a district, not by a gross *mal*feasance, but by a slight *mis*feasance; or, oftener still, because "he is not popular," and the bishop removes him to a station or a circuit, and perhaps makes him an assistant. I speak not now of annual appointments, when the term of the itinerant expires by limitation, but of removals by the bishop, or the presiding elder, in the intervals of Conference, which always imply a deposing from office, as well as a stationing act. In all these instances, the manner of removing from office is peculiar. First. It is *summary*, without accusation, trial, or formal sentence. It is a ministerial,

rather than a judicial, act. Second. It is for no crime, and generally for no misdemeanor, but for being "unacceptable." Third. Most of these removals from office are by a sole agent, namely, by a bishop or preacher, whose will is omnipotent in the premises. Fourth. The removing officer is not legally obliged to assign any cause for deposing. If he do so, it is through courtesy, and not as of right. Fifth. The deposed officer has no appeal. If indiscreetly or unnecessarily removed, he must submit; for there is no tribunal authorized to cure the error, or to rectify the wrong. But we believe that there are good and sufficient reasons for granting this high power of removal to those who exercise it. It promotes religion. It binds the Church in a strong and almost indissoluble unity. It quickens the communication of healing influences to the infected and the enfeebled parts of the body-ecclesiastical. In a word, it is a system of surpassing energy. By it, executive power is sent in its most efficient form, and without loss of time, from its highest sources or remotest fountains, through the preachers and class-leaders, to the humblest member of the Church. The system is worthy of all eulogy.

We will now inquire as to the bishop. In his case, is this strong feature of Methodism lost sight of? Is he, who can at discretion, by himself or by his agents, remove from office so many, among whom are thousands of his co-ordinates or peers, subject in turn to no such summary control? We have seen that to lodge this power of removal in superior, and impose submission to it on inferior, officers is the fashion of

Methodism. She loves the system. She carries it up through many grades of office until we reach the bishop. Does it suddenly stop there? If so, on what ground? I can conceive none. If any can, let the reasons be arrayed before us. I can perceive none, Mr. President, *in being;* but I can conceive them possible under given circumstances. In Church and in State there must always be an ultimate or supreme authority, and the exercise of it must be independent, so far as systematic responsibility is concerned. But is the Episcopacy in regard to this question supreme? Certainly not. The General Conference, adjunct in certain exigencies with the Annual Conferences, is the ultimate depository of power in our Church. And I beg to dwell here; for, in the second place, I shall argue our authority to depose a bishop summarily for improprieties morally innocent, which embarrass the exercise of his functions, *from the relations of the General Conference to the Church, and to the Episcopacy.*

This Conference, adjunct (but rarely) with the Annual Conferences, is supreme. Its supremacy is universal. It has legislative, judicial, and executive supremacy. Its legislative supremacy consists of "*full powers to make rules*," as the Discipline words it. This is full power for *quasi legislation.* Under self-assumed restrictions, which are now of constitutional force and virtue—especially as they originated in a General Conference, composed, not of delegates, but of traveling preachers—it can make *rules of every sort* for the government of the Church. The restrictions are few and simple. They embrace our Articles

of Religion, the ratio of representation, the perpetuity of episcopacy, and the general superintendency, the general rules, trial by committee and appeal, and the avails of the Book Concern. Beyond these slender restrictions, its legislation is legitimate and conclusive; and within them it is so, if the members of the Annual Conferences are consenting.

Now, Mr. President, in legislation the bishop has not only peers, but more than peers. In clerical orders, every man on this floor is his equal; but in legislative functions, his superior. Can you contribute the uplifting of a hand for or against a Conference act? You may not do it. The Discipline, which we shape at pleasure, defies your touch. You may not, in this regard, breathe upon it. You may not spread the plaster upon a patch which we, *ad libitum*, apply to its weak parts. If the Conference, by a tie, fail to do what is desirable to be done, and—like the philosopher's starving brute, caught centrally between two heaps of hay—can not escape from the dilemma, I believe it is doubted by the College of Bishops whether the President can come to our rescue by a casting vote.

This Conference has *judicial* supremacy. It is a court of appeals beyond which no parties can travel for the cure of errors. It is the *dernier resort* not only of appellants, but of original complainants. You, sir, must stand or fall by its sole decision. If it err, which is not a legal presumption, its unwholesome error is incurable, except by the *vis medicatrix*—the medicinal virtue—of its own judicial energies. Nor has a bishop part or lot in its court action. He is

constituted the judge of law in an inferior tribunal, but not here. His lips are sealed in this august body, and, except when himself is concerned, he may not rise as an advocate either for the Church, or for an implicated party. It would be treason to do so. It would be a most offensive deed, like the bribing of a judge, or a *covinous* communing with a juryman. So naked, sir, of judicial prerogatives is the bishop in this Conference. Every member on the floor wears the ermine, which you may not assume. Each of us blends in himself the functions of both judge and juryman, to which you are an utter stranger. And, in the mean time, you are liable, as I suppose, to be stripped by us of those other high prerogatives of which, by our countenance, you now hold investiture. You see, then, that as a bishop you are both elevated and depressed. In regard to legislative and judicial prerogatives, when you went up you went down. Your station in the General Conference is a peculiar eminence. Your high seat is not at all terrific in concealed, or out-beaming, power. It is like a gallery of disabilities, where, as a spectator of tragedy, you can do little more than admire or reprobate the piece, and smile or frown upon the actors. But, sir, such as it is, you and we approve it, and you would be as unwilling as ourselves to see your prerogatives changed by increase or diminution. You are high up and low down; and all (but yourselves most of all) are content that we—as we mean by grace to do—should keep you up, and keep you down.

But, from the legislative and judicial functions of the Conference, I proceed to its *executive*, or *minis-*

terial. Here I may be approaching debatable ground. But, as I wish to provoke truth, and gather instruction from others, I will venture to advance, leaving, if you please, a bridge of retreat, if hemmed in at last, to that discreet refuge. All will consent, I suppose, to the doctrine of Conference supremacy in the two points stated above. They will grant that this is our ecclesiastical legislature, and the high court—*curia maxima*—of the Methodist Episcopal Church.

But has it also *executive* functions—and are these supreme, or all-controlling? So I affirm; but it is for argument, and not with the least design to utter a mere proverb, or to impose my dictum on the Conference. I beg all, sir, to hear and remember this emphatic disavowal. I proceed, then, to argue—having affirmed it as a mere logical formula—that the General Conference is clothed with supreme executive functions. I will strive both to sustain it, and to commend it to your favor.

First, then, the General Conference is the *fountain* of all official executive authority. It is the "*Croton River*" of that system of executive ministrations which flow in healthful streams throughout our Zion. I know, sir, that between this fountain and the Church members, who are the remote points of minute distribution, there are interposed several reservoirs of this ministerial authority. The episcopacy is one, and the chief reservoir. The pastorship is another. The class-leaders are the small channels through whom passes to the door of each one's heart in the class-room a measure of the disciplinary influences of the Church. What is objected, sir, to this view of

the subject? Will it be disclaimed that the Conference is this fountain? Can you advise me where else than here executive authority takes its rise? Whence do you gather these life-preserving waters? From the Constitution. That, sir, is a very brief instrument, and its provisions can be scanned in two minutes. Show where its authority creates the machinery of a Church administration. Does it provide one wheel or spring? It seems to me, sir, that, like God in Eden, who planted but did not till the garden, resigning that delightful task to man, so our Constitution says to this General Conference, Under such and such restrictions you are commissioned with "*full powers to make rules and regulations for*" cultivating the fields of Methodism. Full powers for what? For two things. First, "to make rules." That is legislation, sir, as it stands related to other powers of the Conference. But is this all it can do? No. It has full power, also, "to make *regulations*" for the government of the Church. What is a regulation? To appoint a preacher to a field of labor is a regulation. To remove him to another field is a regulation. To elect and empower a bishop to do this for us is a regulation. To recall that bishop to his former station is a regulation. Now "what a man does by another he does himself" is a maxim in law. The General Conference may make these regulations without a bishop, and leave him a less onerous superintendence, or the Conference may make these regulations by a bishop, and multiply the toils of his superintendence.

That the Conference has authority executive is

indisputable. For the bishop derives his authority from the Conference. Are not answers first, second, third, and eighth, to question third, in section fourth, statutory provisions? Do they not convey authority to the bishops? If those answers were blotted out by a resolution of this Conference, would the bishops proceed to execute the duties therein prescribed? This General Conference clothes them with these powers; and can the Conference convey what it does not possess? Can it impart to bishops what was not inherent in itself up to the time of conveying it? The Conference has these powers. Every thing conveyed as a prerogative to bishops, presiding elders, preachers, etc., by statutory provision, and not by the constitution or in the Restrictive Rules, was in the General Conference, or it was mockery thus to grant it, and the tenure of these officers is void, and their *seizin* tortious. They should be challenged then as to their authority. Now, sir, all that this Conference can confer it can withhold. And whatever it can confer and withhold, it can *resume* at will, unless a constitutional restriction forbids it. It can resume then all the powers granted to a bishop by its own act, except such prerogatives as are essential to episcopacy and superintendency. As to the Episcopacy, which we may not do away, the power to ordain is essential to its being, and whether, so far as *it* is concerned, the whole of section fourth, with that exception, might not be constitutionally expunged, is doubtful. Not that I would have it expunged. But I am now arguing the question of Conference power, and not of ecclesiastical expediency. I love the Episcopacy

just as it is; and reverence for the office emulates in my bosom a sister passion—affection for the venerable men who occupy it—affection for them all; *every one.*

Here, Mr. President, let me say a word concerning our Church constitution. It is a remarkable instrument. It differs cardinally from most, or all civil constitutions. These generally proceed to demark the several departments of government—the legislative, judicial, and executive—and by positive grant, assign each department its duties. Our constitution is different. It does not divide the powers of our government into legislative, judicial, and executive. It provides for a General Conference, and for an episcopacy and general superintendency. It leaves all the powers of the three great departments of government, except what is essential to an episcopacy, etc., in this General Conference. It restricts us slightly in all our powers, but not in one department more than in another. Under this constitution the Conference is as much a judicatory as a legislature; and it is as much an executive body as either. What is there in the constitution to distinguish the three departments of our governmental authority; or to bestow one and withhold another? The grant of power to us is *in mass*, and no more excludes the executive than it does either of the sister departments. And that our powers are administrative do we not declare, when we demand at each General Conference the minutes of every Annual Conference, and by the "Committee on the Itinerancy" inspect and pass judgment on them? And when, too, the administration

of our bishops is put under a severe inquisition, and a committee reports approval or disapproval? Surely, if any thing could, this proves that the Conference assumes to be supreme in administration, else why does that administration thus appeal to this Conference in the last resort? Why, sir, the streams of these administrative acts took their rise here, and, like running waters to the ocean, they return hither to their source. How unlike those of the President to the American Congress, with which I have heard them compared, are the relations of the Episcopacy to this Conference! The Constitution of the United States gives Congress *its* powers, and the President *his*. Each exists independent of the other. The term, the duties, the privileges of the President are all fixed by Constitutional provision. The Presidency, as an office, and the incumbency of it, are plainly designated. Our Church constitution recognizes the Episcopacy as an abstraction, and leaves this body to work it into a concrete form in any hundred or more ways we may be able to invent. We may make one, five, or twenty bishops; and if we please one for each Conference. We may refuse to elect another until all die or resign; and then, to maintain the Episcopacy, which we are bound to do, we must elect one, at least. As to his term, we may limit it at pleasure, or leave it undetermined. But in this case is it *undeterminable?* Certainly not. The power which elected may then displace. In all civil constitutions, as far as I know, not to fix an officer's term, is to suspend it on the will of the appointing power. Cabinet ministers and secretaries are examples. No

officer as such can claim incumbency for life, unless such a term be authoritatively and expressly fixed upon.

I now reach a point of my argument to which I solicit particular attention. It has been urged privately, by very many, that we have no authority to displace a bishop, except for crime and by formal trial. And they who advocate it tell us to look into section fourth, page 28, and we shall be convinced. Well, what now is section fourth to us, in a question of this sort? That whole section is statutory. Were it a part of our Church constitution, it might be invoked as authoritative. Mere rules as they are, and alterable by us in ten minutes, by two Conference votes, they expressly recognize our authority to "expel a bishop for improper conduct." Why, then, urge any thing in the fourth section against this pending resolution? If there was no express rule for deposing a bishop, we should still be competent to depose. And for this plain reason: whatever this Conference can constitutionally do it can do without first resolving that it has power to do it—without passing a rule into the Discipline declaring its authority. The power of this Conference is derived, not from its own enactment, but from the constitution. Is there any thing in the restrictive articles which prohibits the removal or suspension of a bishop? This will not be pretended, and of course nothing in our own statutes can deprive us of powers conferred on us by the higher authority of the constitution.

Let me explain. Suppose Congress should, under the pressure of any causes, calculated to blind or con-

fuse it, deny its powers to raise revenues for the support of government, would it be bound by its own act? The very next day it might proceed to exercise the self-prohibited power, and for this reason—the prohibition is by Congress, but the grant of that which is prohibited is by the Constitution, which is binding on Congress, in despite of its own opposing action. So with this Conference. Suppose the fourth section provided that this body "has *not* power to depose a bishop for improper conduct, if it seem necessary." We should still have power to depose, because the *constitution* confers it, and that is paramount to all our resolutions and statutes. We can not by our enactments divest ourselves of constitutional powers, no more than man, made in God's image, and about to inhabit God's eternity, can spurn the law of his being, and divest himself of free agency and immortality.

Now let me proceed after the manner of mathematicians. We have seen, if I mistake not, that a provision in the 4th section, page 28th, declaring our incompetency to depose, would still leave us free to do it, because the superior authority of the constitution confers the power. Much more then may we depose if, instead of a statute forbidding it, the Discipline is silent on the subject. But much more still may we depose, if, instead of silence, there is a *rule* for deposing as well as the constitutional warrant. I do not claim this for demonstration, albeit I have chosen such a mode of reasoning; but unless I greatly err the argument claims some regard. Now, sir, there is a rule which many of us believe applies to

this case, in the answer to Question 4th, page 28th—"To the General Conference, who have power to expel him for improper conduct, if they see it necessary." Let it be noticed that in harmony with what I have said concerning our constitutional power, this rule does not *convey* authority, else the auxiliary "shall" would be used. It does not say the General Conference *shall* have authority, which is the style used in creating constitutional prerogatives. The language of the rule is simply declaratory, recognizing a power already existing. Let us notice certain phrases in this declaratory rule. "Have power to expel," sets forth the extent to which we may proceed in our efforts to guard against the consequences of a bishop's improprieties. The expulsion contemplated is doubtless from office. For though *depose* is the word generally used in such connections, expel is not less significant of the thing. To put out of office is expulsion. If any dispute, and say the expulsion must be from orders, or from the Church, we answer, a power to expel from Church is certainly equal to the power of removing from office. The child who has license to play *all* day, needs not dread the rod for playing *half* a day; and the boy who is told he may ride ten, can not disobey by riding five miles. That argument is hard pushed which resorts to the phrase, "have power to expel," to prove that the Conference has not power to *depose*. "*Improper* conduct," means less than *imprudent* conduct. Imprudence carries our thoughts to the neighborhood of crime. It means a want of wisdom to a degree which involves exposure and harm. Improper

means simply not suitable, or unfitting. The *usus loquendi* in the Discipline forbids us to assume that in some generic sense it embraces crime. Whatever is unfitting a bishop's office, and would impair his usefulness in the exercise of its functions, is embraced, I conceive, in the phrase "improper conduct." In the Discipline it is used in contradistinction from crime. And it is never treated as crime in the administration, except when a private member, after frequent admonitions, obstinately refuses to reform. In such a case obstinacy itself becomes a criminal state of mind, and may procure expulsion. Finally, the phrase, "if they see it necessary," sheds light on the whole paragraph. It proves that improper does not mean criminal; for then it would be necessary, and the condition would be useless. The phrase accords to the Conference discretionary power, and invites them to proceed on the ground of "expediency," of which some have loudly complained. They may expel him, if they see it to be proper or expedient—that is, if his improprieties injure his usefulness in the high office where our suffrages placed him.

My mind, sir, (if not my words,) has all along distinguished between orders and office. The summary removals which I have noticed are from office, and not from the ministry. In regard to ordained preachers, these two rules will hold: first, they can not be expelled from the ministry summarily, but must have a trial in due form; second, they can not be expelled for "improper conduct," but only for a crime clearly forbidden in the Word of God. These

rules, with few exceptions, will apply to private members, who may be removed from the leader's or steward's office at any time, without notice, trial, or cause, assigned. But they can not usually be expelled from the Church without trial, or the offer of trial; nor for improper conduct, unless it become incorrigibly obstinate, and then it assumes the character of crime. The principles which apply to members and preachers, should govern us in regard to bishops. They ought not to be expelled from the ministry for "improper conduct," nor without due notice and trial. But if others, they too may be deposed from office summarily, and for improprieties which, even if they be innocent, hinder their usefulness, or render their ministrations a calamity. That the bishop's is an office, is, I suppose, conceded. True, we ordain him; but we may cease to ordain, and by suspending the Conference rule which requires a day's delay, may immediately blot from the Discipline these words, page 26, "and the laying on of the hands of three bishops, or at least of one bishop and two elders." Would not this harmonize our practice and our principles?

I shall not dwell longer, Mr. President, on the question of Conference authority. We have seen that when clerical orders or membership in the Church is concerned, crime only, or obstinate impropriety, which is *as* crime, can expel. This is Methodism. We have seen, on the other hand, that as to office, removals from it may be summary, and for any thing unfitting that office, or that renders its exercise unwholesome to the Church. I have urged

that all ranks of officers are included up to the point where the officer has no superior; which never happens with us, because the General Conference, under certain restrictions, is the depository of all power, legislative, judicial, and executive. I urged this *fashion* of Methodism as applicable especially to a bishop, because his superior influence will render his improprieties proportionably more embarrassing and injurious to the Church.

I have argued that the Conference has power, from the grant of the constitution, which is a catholic grant, embracing *all*, beyond a few enumerated restrictions, to try a bishop for crime and to depose him summarily for "improper conduct." Is this hard on the bishop? Does he not summarily remove at discretion, all the four years round, two hundred presiding elders, and two thousand of his peers; and shall he complain that a General Conference, which is a delegated body—in a word, that all these two thousand peers of his, whose authority converges through the channels of representation, and concentrates here, should do to him what he so uniformly does to them? Shall one elder holding a high *office* at our hands be so puissant, that, like the sun in the heavens—though he be a planet still, and in his office reflects no light which we have not shed upon him—he must bind and control all, but is in turn to be controlled by none? No, sir. This Conference is the sun in our orderly and beautiful system. Look into the Discipline. First, you have our "Articles of Religion," in which God appears. What is next in order? The General Conference, which, like the orb of day, rises to shed light

on the surrounding scene. It is first shaped or fashioned, and then, like Adam by his Maker, is endowed with dominion, and made imperial in its relations; and saving the slight reservations of the constitution, it is all-controlling in its influence. Let it never be lost sight of, that the General Conference is "the *sun of our system.*"

I said, Mr. President, that if I noticed the question of expediency, it would be only by a glance. I will remark, generally, that in determining what is proper, after having ascertained what is lawful, we should look two ways. As first in importance we should consider the interests of the Church. Second, we should consult the feelings of the officer. And we should inquire as to the Church, how is she likely to be affected by the improper conduct of her officer? Will she be locally and slightly embarrassed, or extensively and severely? If the injury threatened will be confined to a small district and will probably be slight and ephemeral, we may bear it. But if it be likely to fall on large districts and work great evils, producing strife, breaking up societies, and nearly dissolving Conferences; and if calamities so heavy are likely to be long-continued and scarcely ever end, the call for summary proceedings on the part of this Conference is loud and imperative. If in such circumstances she decline to act, will she not betray her trust, and dishonor God? In regard to the officer, it should be inquired if the unfitness he has brought on himself for his sphere of action was by some imperative necessity, and if not, whether it was in presumable ignorance of the grief and misfortunes he was about

to inflict on our Zion? Or must he have known what would follow, so that his act proceeded from, or at least was associated with, some degree of indifference, if not of wantonness, in regard to results? These things, sir, should be well weighed in settling the question of expediency.

A bishop's influence is not like a preacher's or class-leader's. It is diffused like the atmosphere, everywhere. So high a Church officer—I will not say, sir, *Conference* officer, though just now I take you to be such, at least for the time being—I say so high a Church officer should be willing to endure not slight sacrifices for this vast connection. What could tempt you, sir, to trouble and wound the Church all through from center to circumference? The preacher and the class-leader, whose influence is guarded against so strongly, can do little harm—a bishop infinite. Their improper acts are motes in the air—yours are a pestilence abroad in the earth. Is it more important to guard against those than against these? Heaven forbid! Like the concealed attractions of the heavens, we expect a bishop's influence to be all-binding everywhere—in the heights and in the depths—in the center and on the verge of this great system ecclesiastical. If, instead of *con*centric and harmonizing movements, such as are wholesome, and conservative, and beautifying, we observe in him irregularities which, however harmless in others, will be disastrous or fatal in him, the energy of this body, constitutionally supreme, must instantly reduce him to order, or if that may not be, plant him in another and a distant sphere. When the Church is about to suffer a detriment

which we by constitutional power can avert, it is as much *treason in us not to exercise the power we have, as to usurp in other circumstances that which we have not.*

[To the argument of Mr. Hamline no attempt at reply was made; except by Dr. Smith, of Virginia, and Mr. Winans, of Mississippi. To the latter Mr. Hamline made no response; to the former he replied only in a few brief explanations. Having declined to interrupt Dr. Smith while on the floor, at the conclusion of his long speech, Mr. Hamline obtained leave to explain as follows:]

First. Dr. Smith says "he (Mr. Hamline) brought you to the conclusion that Bishop Andrew had acted improperly."

Ans. I did not name Bishop Andrew, or any other bishop. I intended to argue, not to accuse; and if I carried you to that conclusion, as he says, whether it was by argument or not, it could not have been by confident assertion as to Bishop Andrew's conduct.

Second. I argued that a bishop may be displaced at the *discretion* of the Conference, when in their opinion it becomes "*necessary*" on account of improper conduct, and, I might have said, without improper conduct on his part, so far as *constitutional restrictions* are concerned.

Third. I never said, as brother Smith affirms, that the administrative powers of this Conference are "absolute." I said they are "*supreme.*" Absolute means "*not bound.*" This Conference is bound in all its powers, whether legislative, judicial, or executive, by constitutional restrictions. "Supreme" means that while acting within its constitutional limits, its decisions are final, and all-controlling.

Fourth. As to my use of the word legislative, the

hypercriticism of brother Smith would apply to the use of the term judicial with equal force; for properly the Conference has neither the functions of a legislature nor of a court. I used the term as it is used every five or ten minutes by all around me. And it is amusing that brother Smith should have fallen into the very fashion for which he reproves me. He said if the Conference does this "*it acts above law.*" Now where there is no legislation there can be no law. I commend to him, in turn, the report of 1828, which has long been familiar to me, and of which I most cordially approve; yet I presume that he, as well as myself, will continue to use the only convenient terms, *legislation* and *law*, to distinguish one class of Conference powers from another.

Fifth. As to the assertion that the analogy between bishops and inferior officers will not hold, because this Conference is not responsible for its action as removing officers are, I answer: this Conference is responsible to the constitution, and if it wished to bind itself not to remove a bishop, it could call on the Annual Conferences to aid it in assuming a constitutional restriction. Not having done so, proves that it intends to hold this power, and execute it when necessary.

Sixth. As to the abolition address charged on me, the Conference may be surprised to learn, that it was a colonization address; and was so acceptable that the Colonization Society in Zanesville published it in pamphlet form. Moreover, a friend of mine forwarded a copy, without my knowledge, to Mr. Gurley, of Washington City, who noticed it with unmer-

ited commendation in the African Repository, the official organ of the American Colonization Society, and gave extracts from it to the public. Surely the brother is too magnanimous to have attempted to counteract the force of my argument by misrepresenting, and rendering me personally odious. As to my exerting my slender influence for evil ends at home, I must submit to be judged by my own Conference, who will know how to estimate the value and the motive of the insinuation.

PART III.

THEOLOGICAL ESSAYS.

THEOLOGICAL ESSAYS.

I.

WHAT IS IT TO BE HOLY?

"IF sanctified throughout," says a tempted follower of Jesus, "why is it thus with me? I am often without joy; sometimes my mind is not perfectly composed; now and then my communion with God is interrupted; again, I suffered severe inward conflicts; I am frequently unconscious of any thing like triumph; and, finally, I can not always, in these distresses, understand my condition, but am perplexed in regard to my religious state."

Let us consider, one by one, these several particulars, and see if each of them may not consist with an entirely sanctified state.

1. Does entire sanctification imply *perpetual joy?* From all we can learn, by consulting the written testimony of deceased and living witnesses, and by conversing with those who bear the fruits of perfect love, this is far from being the case. Mrs. Upham says, "The prevailing state of my mind has been in no wise that of high emotions. On the contrary, there has been great calmness, placidity, and quiet of mind."

This is the concurrent testimony of the pure in heart. None who profess perfect love should be shaken in mind, because their state is not one of high and joyful excitement.

2. "*Sometimes my mind is not perfectly composed.*" This also may be true of the sanctified. The mind may become hurried, through its connection with the body, that is, by nervous influences. It may also be discomposed through ignorance or misconception. In any such cases, mental disquiet does not certainly infer unsanctified affections.

3. "*Now and then my communion with God is interrupted.*" This may be a mistake in regard to fact. What is communion with God? It does not necessarily imply unceasing rapture in prayer—nor an unvarying sense of God's presence and smile—nor an equally distinct apprehension at all times of his love to us—nor an unchanging *degree* of assurance that we are now accepted of him. Faith without joy is communion with God. Christ communed with him when he said, "Thy will be done!" Fellowship with him, in any other sense, is not essential to entire sanctification.

4. "*I suffer inward conflicts.*" Yes, and so do all the sanctified. Can there be war without conflict? The Christian's state on earth is militant. He is sanctified to *prepare* him for conflict. Those who are most holy are often set in the front of battle. They are Zion's "forlorn hope." God has trained them for his "van-guard." They, above all Christians, should look for sharp conflicts. They are detailed to commence assaults on Satan, and lead the sacramental

host in holy onset against his legions. Of course they are marks for his arrows. All hell is aiming at their overthrow. One of these, cast down, is better for the cause of sin than the discomfiture of regiments of mere subalterns. Conflicts all the sanctified shall have. It is peculiarly their heritage. The Lord leads them into the hottest of the battle, that in and through them his grace may be made known, and the name of the blessed Jesus glorified. "At times," says Mrs. Upham, "I have not been exempt from severe conflicts. Heart-searching and soul-trying questions have come up before me." The author of the "Way of Holiness" testifies the same. The sanctified have always assured us of this fact. The apostles confirm it, and Jesus Christ himself is a witness. Without conflicts, then, we can not even deem ourselves sanctified.

5. "*I am frequently unconscious of any thing like triumph.*" Perhaps so. But is it strange, since this is our battle-field? The soldier first fights and *then* triumphs. But, if infallibly secure of victory, he ought to maintain hope. This or that man may fall at his side, the carnage may be terrible, this or that wing of the army may now and then waver, or even begin to give way, the foe may press on exultingly, and seem to be bearing down all; yet if assured that the tide of battle will soon turn, he should *hope*, and bear himself courageously. But he can not just then *triumph*. The shout of exultation is at present with the enemy. You say you do "not triumph." *Fight*, and you *shall* triumph by and by.

"*Finally, I am often perplexed in regard to my relig-*

ious state." This involves the intellect, rather than the affections. Entire sanctification does not imply perfect self-knowledge. If it did, we need not be told to "examine ourselves." We may wish to know too much. If we understood all, we should have no need to trust. Faith refers many things to God, with confessions of our ignorance. We may know, and *ought* to know our general state, as that God has changed and sanctified our hearts. But we must not expect to know all the minute processes of the training work of the Spirit. Grace, as well as providence, is mysterious in many of its stages. We may know enough of both; but we can not know all of either. It is enough, for instance, to be assured that God can not err—that all his works are done in wisdom; and that, ultimately, he will bring forth "our righteousness as the light," if we will simply "trust, and not be afraid."

To engross our thoughts briefly, we conclude that entire sanctification is not, first, a state of *perpetual rejoicing;* second, nor of *constant composure;* third, nor of *uninterrupted rapturous communion with God;* fourth, nor of *perpetual freedom from conflict;* fifth, nor of constant *inward triumph;* sixth, nor of unvarying *clear-sightedness in regard to our inward states.*

And now, to confirm these propositions, let us glance at the blessed Redeemer. In him, as the son of man, we have a perfect example of entire sanctification. Let us, then, examine whether he was always in possession of the six things above enumerated.

1. Was he "perpetually joyful?" Turn to Matt. xxvi, 38, and Mark xiv, 34, and read his own words: "My soul is exceeding sorrowful, even *unto death.*" The original denotes the greatest anguish—an inexpressible horror of soul. From his history we should infer that, in the common acceptation, our Savior was seldom joyful. He had no remorse, as none of his faithful followers have. But whose "sorrow was like unto his sorrow?" The prophets and evangelists represent him as "a man of sorrows, and acquainted with grief." The latter speak of him as rejoicing only once during the whole course of his ministry, while a characteristic scene of his life is that where, descending the declivity of Olivet, he sheds his tears, and makes his lament over the devoted metropolis of his country. If the disciples of Christ are often sorrowful, let them not forget that "*his* countenance" was "so marred more than any man, and his visage more than the sons of men."

2. Did Christ maintain undisturbed *mental composure?* Certainly not. It was generally true of him, as it is of his faithful disciples, that while he suffered he had peace. But, in regard to both, may not the general rule, "sorrowing, yet always rejoicing," have some exceptions, to display, as in the case of Job, the efficacy of grace, and the glory of God? The scene of agony above referred to forbids the supposition that the mind of Jesus was never disquieted. The narrative states that he began to be "*sore amazed.*" or in a state of *overwhelming consternation.*

3. Had Jesus uninterrupted communion with the Father? In the sense of confidence, or resignation,

doubtless he had. But we doubt whether he always had such communion as implied a sense of the Father's smile. If he had, why that expiring exclamation, "My God! my God! why hast thou forsaken me?" As man, he was then forlorn of the supporting presence of his Father. Bishop Hall says, "The words 'why hast thou forsaken me?' imply that God had, for the time, withdrawn from him the sense and vision of his comfortable presence." Dr. Scott understands by this expression "the total want of the light of God's countenance on his soul."

4. Had our Savior perpetual freedom from severe conflict? Alas! his was a *life* of conflict. It had scarcely any intermissions. Persecution without, and temptation within, harassed him from hour to hour. Follow him to the wilderness, where, for forty days, he endured the assaults of Satan in the most cruel form, being tempted even to *fall down and worship* the prince of the power of the air. And after a trial so severe and protracted, the devil departed from him a "*little season*" only.

5. It is scarcely necessary to say that Jesus did not always triumph. To withstand is not properly to triumph. He always withstood. Never, under the severest assaults, did he yield, or begin to yield to the adversary. But he often withstood, in the midst of fearful anguish, such as no tongue can describe. So terrible were his conflicts that angels were sent from heaven to comfort him. Triumph implies exultation, which, both with Christ and his followers, is the fruit of overcoming, but is not found in the mere *struggle* to overcome.

Lastly. Was Jesus, *as man*, always aware of the necessity of his present sufferings? Were his own mental states fully understood by himself, in their relations to the salvation of man, and the government of God? We hesitate to reply according to our private convictions, lest we should seem inventive, and rash in our conclusions. But with the Bible before us, we will venture to say, no. And for proof we refer to Matt. xxvi, 39, and xxvii, 46. The first reads, "*If* it be possible, let this cup pass from me?" The other is, "*Why* hast thou forsaken me?" These expressions, with an *if* and a *why*, indicate that, in his amazement and agony, the Savior did not apprehend the exact purpose of the Father's dealings with him. He knew not as to the "cup," whether it was strictly necessary for him to drink it; or if necessary, wherefore. And he knew not, on the cross, *why* "God had forsaken him." In both cases the anguish of his soul was enhanced by a certain darkness of mind, which rendered his sorrows more intense, and was the bitterest ingredient of the cup.

In conclusion, let us remember, "as *He* is so are we in this world." "It is enough that the servant be as his Lord." Christ, as to his human nature, was sanctified. His life is a pattern for us. Whatever he was in his humanity, and no more, we may, through grace, become. He was "holy, undefiled, and separate from sinners." Thus we should be. But on the other hand, he was not, as we have seen, always *joyful* or *composed*, or in blissful *communion with the Father*, or free from conflicts, or in a state of *triumph*, or, as a man, fully aware of the *ends* of

his suffering states. Yet, in all these particulars, a certain something, which was their unvarying concomitant, rendered him "holy and undefiled." If we can determine what that certain something was, we shall have discovered in what the holiness of the sanctified consists. And can we not perceive that *perfect resignation* marked all the Savior's suffering states? "Not *my will* but *thine* be done!" Herein was he holy. Under whatever sorrows his soul was burdened and oppressed, this was his temper. And this is the sum of all creature holiness. Where there is perfect resignation there is a perfect reign of grace. "Not *my will* but *thine!*" Humble disciple, so long as thou canst feel and speak after this example, whether in joy, or in sorrow—in composure, or in disquiet—in more or less intimate approaches to God—in rest, or in the severest conflicts—overwhelmed, or triumphant—in light, or in darkness as to the reasons of God's procedure, thou art sanctified throughout; and looking unto Jesus, the author and finisher of thy faith, be steadfast and immovable, always abounding in the work of the Lord. Satan desires to have thee that he may sift thee as wheat; but Christ hath prayed for thee that thy faith fail not. If Satan shake thy confidence, he has half conquered thee already. He will never cease to war against thy faith. And that he may succeed in this, he will accuse thee in many ways. He will strive to convict thee of error in self-judging—of having professed too much. To all his insinuations let this be thy reply, "Get thee behind me, Satan," then turn to thy Savior and say, *I will believe.* He will never re-

buke thy faith. Cleave to him more closely, and, approving thy bold confidence, he shall keep thee in all thy ways, and crown thee his forever.

"Commit thou all thy griefs
And ways into his hands,
To his sure trust and tender care,
Who earth and heaven commands;
Who points the clouds their course,
Whom winds and seas obey,
He shall direct thy wand'ring feet,
He shall prepare thy way.

Thou on the Lord rely,
So safe shalt thou go on;
Fix on his work thy steadfast eye,
So shall thy work be done.
No profit canst thou gain,
By self-consuming care;
To him commend thy cause, his ear
Attends the softest prayer.

Thine everlasting truth,
Father, thy ceaseless love,
Sees all thy children's wants, and knows
What best for each will prove;
And whatsoe'er thou will'st,
Thou dost, O, King of kings!
What 's thy unerring wisdom's choice,
Thy power to being brings.

Thou every-where hast sway,
And all things serve thy might;
Thine every act pure blessing is,
Thy path unsullied light;
When thou arisest, Lord,
What shall thy work withstand?
When all thy children want, thou giv'st;
Who, who shall stay thy hand?"

II.

THE MILLENNIUM.

THE word millennium signifies a thousand years. In theology it denotes a coming period of the universal spread and prevalence of holiness. As to its manner, there are two different opinions. The first is, that Christ will reign personally on the earth, and that the martyrs and eminent Christians will rise from the dead, and share in his terrestrial reign. Others argue that Christ will not appear in person, but will come by the power of the Holy Spirit, and that the resurrection of the martyred saints denotes only the restoration of their holy, self-denying tempers to the hearts of Christians.

The former opinion has been embraced by thousands of learned and pious men. Justin Martyr, who wrote in the second century, earnestly supports it. He claims that in his day it was the commonly received opinion. In modern times, Dr. Gill, Bishop Newton, Mr. Kett, and others of equal eminence, adopted this view of the subject. Recently, some of the most respectable divines in Europe and America have become converts to the same faith. It is said that, in England, such men as Baptist Noel and Bickersteth are its firm adherents. The opinion is gaining advocates among learned American divines.

If we are correctly informed, Mr. Wolff, the converted Jew, now a presbyter of the Church of En-

gland, and a sincere and zealous minister of Christ, has extensively propagated this view of the millennium in the English Church. To him, more than to any other, may its present currency be traced. It is said that he deems this view of the prophecies important in regard to the conversion of the Jews.

Some of the ablest living expositors of Scripture in the West agree with this opinion. A few openly advocate it. Whether it gains or loses ground among the clergy, we can not say. Our clerical acquaintances hold, for the most part, that the millennium will be a period of unexampled religious prosperity, in which Christ will have spiritual dominion from sea to sea, and from the rivers to the ends of the earth. This is our own opinion, and for the following reasons:

1. The prophecies which relate to Christ's millennial reign are highly figurative in their style. This is the case with the Book of Revelation. To interpret the fourth verse of the twentieth chapter as simply implying a restoration of the *spirit* of the martyrs to the Church, seems to us a warrantable license, taking into view the *genius of the Apocalypse.* Should we insist on the literal sense of this text, why not also on the passages which describe the binding of Satan with a great chain, or the flight of the woman into the wilderness?

2. The personal reign of Jesus on earth is hardly consistent with some portions of Scripture, especially those texts which speak of his second advent. "And it is appointed unto men once to die, but after this the *judgment;* so Christ was once offered to bear the sins of many; and unto them that look for him shall

he appear the *second time* without sin unto salvation." Here the judgment and the "second coming" are connected in a way that precludes the millennial advent.

3. The passage in Revelation xx, 4, speaks not of the bodies, but of the *souls* of the martyrs. "I saw the *souls* of them that were beheaded for the witness of Jesus, and for the Word of God; and they lived and reigned with Christ a thousand years." How natural to interpret this as denoting the restoration to the Church, in her millennial state, of the purity and zeal which glowed in the hearts of her ancient confessors! As Elijah was restored to the world in the person of John the Baptist, of whom the Savior said, "Elias hath already come;" so the ancient witnesses will return in the persons of many holy ministers, who shall not count their lives dear unto them, if they may but minister as becomes the Gospel, and finish their course with joy. Happy Church, and blessed period, when a martyr's spirit shall glow in every pious bosom! And "the time is at hand." There are signs which none need to mistake, of the near approach of the Savior's universal dominion. He shall soon "take to himself his great power, and reign King of nations, as he is King of saints."

As to the commencement of this happy period, we have little to say concerning it. It is near at hand. Of this there can be no doubt. How near—whether at the door, or one, twenty-five, or one hundred and fifty years distant—can be of very little consequence. Too much may have been written already on this point. It is important to believe firmly that

it is near: but what practical benefit could result from knowing the day or the year?

It seems to us unadvised to draw the attention of the Church to what may properly be called curious and unlearned questions. And have we not done it in regard to the millennium? Its exact period, its mode of commencing, its implications as it regards the personal coming of Christ, are of no great practical moment, or they would have been revealed so clearly as not to admit of *pros* and *cons.* These are unlearned questions—that is, they are unlearnable, not being set forth with certainty in the Scriptures. The fact that they are not, is a hint to man. He should let them alone, or at least touch them lightly and diffidently. Over and above mere hints, we are admonished to "avoid" them. "It is not for us to know the times and seasons which God hath put in his own power." Creatures can not tell us the *when* of these things, nor the *how* in any precise detail. Why should we, launching on the sea of God's providence, attempt to navigate regions which the chart he has given does not cover? Let us explore where he offers pilotage and anchorage. Let us bear away from sources uninvited and unwarranted, and betake ourselves to the voyage on which he sends us. He commissions us to sail in the regions of repentance, and afterward in the regions of faith and love. When we have circumnavigated these fields, and have no more discoveries to make or depths to sound, let us strive how many we can take in convoy over the regions we have so thoroughly explored. When we have the world in our wake, and not a craft on its sur-

face is heading toward perdition, then—no, not even then may we launch beyond the limits of our commission! Then we will cast anchor, and wait for further orders.

Some think these things are revealed. If revealed, why so much labored argument? why so many and differing opinions? If revealed, they are facts, and should be presented as clearly as the facts of history. What orthodox couplet of high or low Churchmen ever debated whether there shall be a resurrection and a judgment—whether there is a heaven or a hell? These are Gospel postulates with all but infidels. So is the millennium; but not its period, nor the manner of Christ's coming to dwell among his saints; whether in person, or by the presence of the Comforter. Let us hold on to the postulate then, and make good use of it, but leave all else where God is pleased to leave it. Let us hold on to the postulates, that courage and zeal may not be wanting in the warfare whose issues involve this holy, blessed millennium.

III.

THE HOLY GHOST.

DO the ministers of Christ in their sermons, and do private Christians in their prayers and meditations, give due heed to the great Scripture doctrine of the Third Person in the Godhead? We fear not. And if not, how may the error be corrected? Doubt-

less, by a reform in our pulpit ministrations. Let ministers preach with all diligence what the Scriptures reveal to us concerning the Holy Ghost, both as regards his *character* and his *offices*.

As it regards his *character*, the Scriptures teach that the *Holy Ghost is God*. The proof, as commonly stated, is:

1. The *personality* of the Holy Ghost. He is not an attribute, effluence, or mode of operation, of the Godhead, but a distinct person of the adorable Trinity. This is proved, first, from the application to him of the personal pronoun, not by a figure of speech, but in a formal statement. In a most solemn announcement of his distinct office, and his manifestation to believers, Jesus says: "I will pray the Father, and he shall give you another Comforter, that HE may abide with you forever; even the Spirit of Truth, WHOM the world can not receive because it seeth HIM not, neither knoweth HIM; but ye know HIM, for HE dwelleth with you, and shall be in you." "But the Comforter, which is the Holy Ghost, WHOM the Father will send in my name, HE shall teach you all things." "The Spirit of Truth ... HE shall testify of me." "If I go not away the Comforter will not come, but if I depart I will send HIM unto you. And when HE is come HE will reprove the world," etc. "When HE, the Spirit of Truth, is come, HE will guide you into all truth; for HE shall not speak of HIMSELF, but whatsoever HE shall hear that shall HE speak; and HE will show you things to come. HE shall glorify me, for HE shall receive of mine and shall show it unto you. All things that the Father hath are mine: therefore said

I that HE shall take of mine and shall show it unto you." "He that searcheth the hearts knoweth what is the mind of the Spirit, because HE [the Spirit] maketh intercession for the saints according to the will of God." John xiv, 16, 17, 26; xv, 26; xvi, 7, 8, 13, 14, 15; Rom. vii, 27. Here, then, are no less than twenty-three places where the masculine pronoun is applied to the Holy Spirit.

Secondly, the personality of the Holy Ghost is proved from his distinct agency and works in the plan of redemption. As Christ, by his incarnation and atonement, made provision for the salvation of all mankind, so the Holy Spirit's office is to make this provision personally available to each fallen descendant of Adam. Thus he convinces and reproves men of sin, John xvi, 8–11; helps human infirmity in order to the acceptable performance of duty, Rom. viii, 26; regenerates the heart, John iii, 5; sanctifies our nature, 2 Thess. ii, 13; 1 Pet. i, 2; leads us into all truth, by unfolding to our minds the spiritual meaning of the written Word, and the mysteries of the kingdom of God, John xvi, 13–15; helps the memory to recall and use the words of Christ which we have read, John xiv, 26; witnesses our regeneration and adoption into God's family, Rom. viii, 15, 16; Gal. iv, 6; causes the love of God to us, which is a doctrinal truth, to become a personal and blessed experience, Rom. v, 5; creates in the Church divers gifts for the edification of the body of Christ, 1 Cor. xii, 4–13. In this last remarkable passage, what is said to be done "by the Spirit," in verses 8, 9, 11, is said in verse 6 to be done by the "same God which worketh all in all," and in

verse 5 he is called "the same Lord." See also Heb. ii, 4, where they are called "gifts of the Holy Ghost." Compare also the baptism of Pentecost, Acts ii, 3, 4. It is also the office of the Holy Ghost to bear, through his manifold gifts, graces, and fruits, a distinct and independent testimony to the Divine mediation of Jesus Christ, John xv, 26. It need only be added that the Holy Spirit's office work is shadowed forth by one of the holy sacraments of the Church—water baptism—which denotes the inward "washing of regeneration and renewing of the Holy Ghost." Titus iii, 5; compare Matt. iii, 11; Acts i, 4, 5.

In the passages already cited it is to be considered that the expressions denote a distinct personality. The language forbids the assumption that one person is acting in different modes of manifestation, under the different titles of Father, Son, and Holy Ghost. Christ, the Son, is represented as "going away," as a necessary preliminary to his "sending the Comforter." "If I depart, I will send him unto you." In another place, he says: "The Father will send the Comforter in my name." Again he says, the Spirit of Truth "shall receive of mine, and shall show it unto you," and immediately adds, "all that the Father hath is mine." No intelligible meaning can be attached to these words on the assumption that the Godhead subsists in only one personality; but the blessed doctrine of the holy and mysterious Trinity subsisting in the Godhead, and revealed to us in the economy of redemption under the titles of Father, Son, and Holy Ghos, each operating in distinct and glorious manifestation, makes all plain.

2. Incommunicable Divine attributes are *ascribed to the Holy Ghost.* These are ubiquity, eternity, omniscience, and omnipotence. These attributes can not belong to creatures, and are claimed by the Scriptures as the exclusive property of Jehovah. "*Do not I fill heaven and earth,* saith the Lord? Heaven is my throne, and earth is my footstool. The fullness which filleth all in all. In Him we live, and move, and have our being. Whither shall I go from thy presence?" Thus God is omnipresent.

This omnipresence is ascribed *to the Holy Ghost.* He is said to dwell in us. He helps the infirmities of the saints by making intercession for them. He convinces the world of sin. He renews the heart of each one who enters into the kingdom of God. Now, as the varied offices of the Spirit, in behalf of the whole human race, are indispensable to salvation; and as the progressive work of grace in the hearts of all believers, and all awakened penitent sinners, is going on simultaneously in all parts of the earth, it follows that the Holy Spirit must be omnipresent.

3. *Absolute eternity* belongs exclusively to God. Psalm cii, 24–27. This text not only asserts God's eternity, but asserts it as his distinguishing attribute. The second verse of the 90th Psalm as explicitly asserts this attribute of Jehovah as it is possible for language to do: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Reason teaches us that God is absolutely eternal—from eternity and to eternity. He is uncaused, and, of course, underived and eternal. If underived, he is independent;

and, of course, nothing can affect his being in future. But the *Holy Ghost is eternal.* He moved at the beginning of creation, as the Scriptures inform us, upon the face of the waters. In the New Testament, where the doctrine of the distinct personality and deity of the Holy Spirit is revealed, he is expressly called "The Eternal Spirit." Speaking of his agency in the work of salvation, and contrasting the duration of his personal presence with believers with the limited mission of the incarnate Son of God upon the earth, Jesus says: "He shall abide with you forever." Now, as eternity belongs to God alone, and as the Holy Ghost is called the "Eternal Spirit," and as his abiding with the saints is without limit of duration, it follows that the Holy Ghost must be God.

4. Another exclusive attribute of the Godhead is omniscience. The 139th Psalm is a most sublime description of God's omniscience, or rather meditation upon it. And not now to dwell upon the fact that the Psalmist here ascribes to God and to his Spirit, indifferently, the same searching knowledge, we turn to the New Testament. Here, speaking directly to the point of the office of the Holy Spirit, the apostle says: "For the Spirit searcheth all things, yea, the deep things of God." "Even so, the things of God knoweth no man but the Spirit of God." 1 Cor. ii, 10, 11. He is hence called the "Spirit of Truth," and the "Spirit of Wisdom." All truth, all knowledge of God, comes by the Holy Spirit. He moved the "holy men of old" to speak and write, and he now "leads into all truth." No affirmation of omniscience could be more absolute than in the words, "He searcheth

all things, yea, the deep things of God," and "He shall take of mine and show it unto you. All things that the Father hath are mine. Therefore said I, he shall take of mine and show it unto you." John xvi, 14, 15. Thus the Holy Ghost is God, because he is omniscient.

5. Omnipotence is ascribed to the Holy Ghost; that is, works which omnipotence alone could accomplish, are attributed to his agency. The angel said to Mary, "The Holy Ghost shall come upon thee, and the *power* of the Highest shall overshadow thee; therefore also that holy thing that shall be born of thee shall be called the Son of God." Luke i, 35. Jesus wrought his miracles by the power of the Holy Ghost: "If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." Matt. xii, 28. Paul wrought his miracles by the power of the Holy Ghost. Speaking of them, he says the things which he had "wrought by word and deed," were through mighty signs and wonders "by the power of the Spirit of God." Rom. xv, 19. Peter says that "Christ was put to death in the flesh, but quickened [brought to life] by the Spirit." 1 Pet. iii, 18. Paul also says, "the Spirit raised up Christ from the dead." Rom. viii, 11; compare chap. i, 4.

But not to pursue this argument in detail, it is enough to say that if the personality of the Spirit is clearly established, and his oneness with the Father and the Son made clear, and the works of God also are ascribed to him, the proof of his Deity is complete. These amply appear from what we have adduced. The Gospel of John is unexplainable on any

other hypothesis. It teaches on these points no other doctrine. But let us pause over this profound revelation of the Godhead, which is so clearly brought out in the New Testament, and indulge in a few practical reflections.

1. From what is certainly said concerning the Holy Ghost, it is plain that all the revelations of God to man are through his agency. We speak of written revelations, and all spiritual manifestations to men. Thus the written revelation was given through "holy men of old," who "spake as they were moved by the Holy Ghost." Paul says: "All Scripture is given by inspiration of God." These two passages give the corollary that the Holy Ghost is God. Thus, also, those works of Christ and his apostles, and of the ancient prophets and holy men, whether of miracles, teaching, or prophecy, which were for the enlightenment of men on the character of God, his government, redemption, human duty and destiny, were all done by the agency of the Holy Ghost. The system of redemption brings out the full knowledge of the blessed Trinity. The Father is the representative of law and government, yet so loves the world as to give his Son to redeem it. The Son, who represents the plan of atonement and mediation, offers himself as a willing Mediator, humbles himself to be born of a woman, teaches, works miracles, suffers, makes atonement, intercedes, and by his life, death, resurrection, and intercession, makes it possible, that is, morally consistent for God to forgive sins. The Holy Spirit coworks in this blessed plan, and becomes the immediate agent of all divine manifestation to man, and of all

acceptable human approach to God. "The things of God knoweth no man, but the Spirit of God." He is the "Spirit of truth," the "Spirit of wisdom and revelation," the author of gifts and worker of miracles in the Church, the "Spirit of prophecy," the convincer of sin, the "Comforter," the regenerator and sanctifier, the "helper" of human "infirmities." Thus, the Holy Ghost represents the practical efficacy and power of the Gospel. "Here the whole Deity is known."

2. What hopeful, comforting, and yet peaceful light does this cast upon our relations to the Holy Spirit! If all our dependence is on Christ as the only Mediator and High-Priest with God, who has made "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," our dependence is no less total, through that atonement, upon the Holy Ghost, for all true knowledge and sensibility of sin, all godly sorrow and repentance, all saving grace, all personal fitness for heaven, all help to make our calling and election sure; in short, for all outward revelations of truth, and all inward saving applications of the same. To do "despite to the Spirit," to "grieve the Holy Spirit," to "blaspheme the Holy Ghost," to "resist" him, is to put salvation from us as effectually as though Christ had never died.

IV.

ARMINIANISM.

THE system of doctrines taught by James Arminius received by his opponents the name which stands at the head of this article. Nevertheless, it was the same which was taught by the Primitive Church, which is found in Scripture, and to which the current produced by the soberest criticism of all ages, and the spread of pure religion, universally conducts us. Indeed, the strict Calvinistic system, though for a time inculcated by its author, Manichæus, and its supporters in the Christian Church, can not now pass at all among its professed adherents, without embracing among its principles the leading points of the Arminian system. The recently published life of Episcopius furnishes us with a considerable amount of matter which places this subject, as we think, in a very clear light, and we have thought it of importance to present the results of the gifted biographer before our readers, as this will be well worth their attention and perusal. The followers of Arminius were called also *Remonstrants*, because they *remonstrated* against the treatment they received from the States of Holland and the Synod of Dort. In their declaration respecting the *five points*, we find the following expression of their faith. Their opinion concerning children is somewhat curious, and shows what revolting doctrines strict Calvinism

teaches respecting the salvation and perdition of infants, or children. The Arminian doctrine stands thus:

I. On Predestination.

1. God never decreed to elect any man to eternal life, or to reprobate him from it, by his mere will and pleasure without any regard to his foreseen obedience or disobedience, in order to demonstrate the glory of his mercy and justice, or of his power or absolute dominion.

2. As the decree of God concerning both the salvation and destruction of every man is not the decree of an end absolutely fixed, it follows that neither are such means subordinated to that decree, as through them both the elect and the reprobate may efficaciously and inevitably be brought to the destined end.

3. Wherefore, neither did God with this design in one man, Adam, create all men in an upright condition, nor did he ordain the fall or even its permission, nor did he withdraw from Adam necessary and sufficient grace, nor does he now cause the Gospel to be preached and men to be outwardly called, nor does he confer on them the gifts of the Holy Spirit, (he has done none of these things with the design,) that they should be means by which he might bring some of mankind to life everlasting, and leave others of them destitute of eternal life. Christ the Mediator, is not only the executor of election, but also the foundation of the very decree of election itself. The reason why some men are efficaciously called, justified, persevere in faith, and are glorified, is not because they are absolutely elected to life eternal; nor is the reason why others are deserted and left in the fall, have not Christ bestowed upon them, or, further, why they are inefficaciously called, are hardened and damned, because these men are absolutely reprobated from eternal life.

4. God has not decreed, without the intervening of actual sins, to leave by far the greater part of mankind in the fall, and excluded from all hope of salvation.

5. God has ordained that Christ shall be the propitiation for the sins of the whole world; and, in virtue of this decree, he has determined to justify and save those who believe in him, and to administer to men the means which are necessary and sufficient for faith, in such a manner as he knows to be befitting his wisdom and justice. But he has not in any wise determined, in virtue of an absolute decree, to give Christ as a Mediator

for the elect only, and to endow them alone with faith through an effectual call, to justify them, to preserve them in the faith and to glorify them.

6. Neither is any man by some absolute antecedent decree rejected from life eternal, nor from means sufficient to attain it; so that the merits of Christ, calling, and all the gifts of the Spirit, are capable of profiting all men for their salvation, and are, in reality, profitable to all men, unless by an abuse of these blessings they pervert them to their own destruction. But no man whatever is destined to unbelief, impiety, or the commission of sin, as the means and causes of his damnation.

7. The election of particular persons is absolute, from consideration of their faith in Jesus Christ, and their perseverance, but not without consideration of their faith and of their perseverance in true faith as a prerequisite condition in electing them.

8. Reprobation from eternal life is made according to the consideration of preceding unbelief and perseverance in the same, but not without consideration of preceding unbelief or perseverance in it.

9. All the children of believers are sanctified in Christ; so that not one of them perishes who departs out of this life prior to the use of reason. But no children of believers who depart out of this life in their infancy, and before they have in their own persons committed any sin, are on any account to be reckoned in the number of the reprobate; so as that neither the sacred laver of baptism is, nor are the prayers of the Church, by any means capable of profiting them to salvation.

10. No children of believers who have been baptized in the name of the Father, of the Son, of the Holy Ghost, and while in the state of infancy, are by an absolute decree numbered among the reprobate.

II. On the Universality of the Merit of Christ.

1. The price of redemption which Christ offered to his Father is in and of itself not only sufficient for the redemption of the whole human race, but it has also, through the decree, the will, and the grace of God the Father, been paid for all men and every man; and therefore no one is by an absolute and antecedent decree of God positively excluded from all participation in the fruits of the death of Christ.

2. Christ, by the merit of his death, has thus far reconciled God the Father to the whole of mankind—that he can and will,

without injury to his justice and truth, enter into and establish a new covenant of grace with sinners and men obnoxious to damnation.

3. Though Christ has merited for all men and every man reconciliation with God and forgiveness of sins, yet, according to the tenor or terms of the new and gracious covenant, no man is in reality made a partaker of the benefits procured by the death of Christ in any other way than through faith; neither are the trespasses and offenses of sinful men forgiven prior to their actually and truly believing in Christ.

4. Those only for whom Christ has died are obliged to believe that Christ has died for them. But those whom they call reprobates, and for whom Christ has not died, can neither be obliged so to believe, nor can they be justly condemned for the contrary unbelief; but if such persons were reprobates, they would be obliged to believe that Christ has not died for them.

III. and IV. On the Operation of Grace in the Conversion of Man.

1. Man has not saving faith from and of himself, nor has he it from the powers of his own free-will; because in a state of sin he is able from and of himself to think, will, or do nothing that is good, nothing that is indeed savingly good; of which description, in the first place, is saving faith. But it is necessary that, by God in Christ through his Holy Spirit, he should be regenerated and renewed in his understanding, affections, will, and in all his powers, that he may be capable of rightly understanding, meditating, willing, and performing such things as are savingly good.

2. We propound the grace of God to be the beginning, the progress, and the completion of every good thing; so that even the man who is born again is not able without this preceding and prevenient, this exciting and following, this accompanying and co-operating grace, to think, to will, or to perform any good, or to resist any temptations to evil; so that good works, and the good actions which any one is able to find out by thinking, are to be ascribed to the grace of God in Christ.

3. Yet we do not believe that all the zeal, care, study, and pains, which are employed to obtain salvation, before faith and the spirit of renovation, are vain and useless; much less do we believe that they are more hurtful to man than profitable. But, on the contrary, we consider that to hear the Word of God, to

mourn on account of the commission of sin, and earnestly to seek and desire saving grace and the spirit of renovation, (none of which is any man capable of doing without Divine grace,) are not only not hurtful and useless, but that they are rather most useful and exceedingly necessary for obtaining faith and the spirit of renovation.

4. The will of man in a lapsed or fallen state, and before the call of God, has not the capability and liberty of willing any good that is of a saving nature, and therefore we deny that the liberty of willing as well what is a saving good as what is an evil, is present to the human will in every state or condition.

5. Efficacious grace, by which any man is converted, is not irresistible; and though God so affects the will of man by his Word and the inward operation of his Spirit, as to confer upon him a capability of believing, or supernatural power, and actually causes him to believe; yet man is of himself capable to spurn and reject this grace, and not believe; and, therefore, also to perish through his own culpability.

6. Although, according to the most free and unrestrained will of God, there is very great disparity or inequality of Divine grace, yet the Holy Spirit either bestows, or is ready to bestow, upon all and upon every one to whom the Word of faith is preached, as much grace as is sufficient to promote in its gradations the conversion of men; and, therefore, grace sufficient for faith and conversion is conceded not only to those whom God is said to be willing to save according to his decree of absolute election, but likewise to those who are in reality not converted.

7. Man is able, by the grace of the Holy Spirit, to do more good than he actually does, and to omit more evil than he actually omits. Neither do we believe that God absolutely wills that man should do no more good than that which he does, and to omit no more evil than that which he omits; nor do we believe it to have been determinately decreed from all eternity that each of such acts should be so done or omitted.

8. Whomsoever God calls, he calls them seriously; that is, with a sincere and not with a dissembled intention and will of saving them. Neither do we subscribe to the opinion of those persons who assert that God outwardly calls certain men whom he does not will to call inwardly; that is, whom he is unwilling to be truly converted, even prior to their rejection of the grace of calling.

9. There is not in God a secret will of that kind which is so opposed to his will revealed in his Word, that according to this same secret will he does not will the conversion and salvation of the greater part of those whom, by the word of his Gospel, and by his revealed will, he seriously calls and invites to faith and salvation.

10. Neither on this point do we admit of a holy dissimulation, as it is the manner of some men to speak, or of a twofold purpose in the Deity.

11. It is not true that, through the force and efficacy of the secret will of God or of the Divine decree, not only are all good things necessarily done, but likewise all evil things; so that whosoever commit sin, they are not able, in respect of the Divine decree, to do otherwise than commit sin; and that God wills, decrees, and is the manager of men's sins, and of their insane, foolish, and cruel actions, also, of the sacrilegious blasphemy of his own name; that he moves the tongues of men to blaspheme, etc.

12. We also consider it to be a false and horrible dogma, that God by *secret* means impels men to the commission of those sins which he *openly* prohibits; that those who sin do not act in opposition to the true will of God, and that which is properly so called; that what is unjust, that is, what is contrary to God's commands, is agreeable to his will; nay, farther, that it is a real and capital fault to do the will of God.

V. On the perseverance of true believers.

1. The perseverance of believers in faith is not the effect of that absolute decree of God by which he is said to have elected or chosen particular persons circumscribed with no condition of their obedience.

2. God furnishes true believers with supernatural powers or strength of grace, as much as according to his infinite wisdom he judges to suffice for their perseverance, and for their overcoming the temptations of the devil, the flesh, and the world; and on the part of God stands nothing to hinder them from persevering.

3. It is possible for true believers to fall away from true faith, and to fall into sins of such a description as can not consist with a true and justifying faith; nor is it only possible for them thus to fall, but such lapses not unfrequently occur.

4. True believers are capable by their own fault of falling into

flagrant crimes and atrocious wickedness, to persevere and die in them, and, therefore, finally to fall away and to perish.

5. Yet though true believers sometimes fall into grievous sins, and such as destroy the conscience, we do not believe that they immediately fall away from all hope of repentance; but we acknowledge this to be an event not impossible to occur—that God, according to the multitude of his mercies, may again call them by his grace to repentance; nay, we are of opinion that such a recalling has often occurred, although such fallen believers can not be "most fully persuaded" about this matter, that it will certainly and undoubtedly take place.

6. Therefore do we with our whole heart and soul reject the following dogmas, which are daily affirmed in various publications extensively circulated among the people, namely: (1.) "True believers can not possibly sin with deliberate counsel and design, but only through ignorance and infirmity." (2.) "It is impossible for true believers, through any sins of theirs, to fall away from the grace of God." (3.) "A thousand sins, nay, all the sins of the whole world, are not capable of rendering election vain and void." If to this be added, "Men of every description are bound to believe that they are elected to salvation, and therefore are incapable of falling from that election," we leave men to think what a wide window such a dogma opens to carnal security. (4.) "No sins, however great and grievous they may be, are imputed to believers; nay, farther, all sins, both present and future, are remitted to them." (5.) "Though true believers fall into destructive heresies, into dreadful and most atrocious sins, such as adultery and murder, on account of which the Church, according to the institution of Christ, is compelled to testify that it can not tolerate them in its outward communion, and that unless such persons be converted, they will have no part in the kingdom of Christ; yet it is impossible for them totally and finally to fall away from faith."

7. As a true believer is capable at the present time of being assured concerning the integrity of his faith and conscience, so he is able and ought to be at this time assured of his own salvation and of the saving good-will of God toward him. On this point we highly disapprove of the opinion of the Papists.

8. A true believer, respecting the time to come, can and ought, indeed, to be assured that he is able, by means of watching, prayer, and other holy exercises, to persevere in the true faith;

and that Divine grace will never fail to assist him in persevering. But we can not see how it is possible for him to be assured that he will never afterward be deficient in his duty, but that he will persevere, in this school of Christian warfare, in the performance of acts of faith, piety, and charity, as becomes believers; neither do we consider it to be a matter of necessity that a believer should be assured of such perseverance.

From the foregoing it will appear that there is not a tittle of the Pelagian heresy embraced in the true Arminian system. Nor is there any Socinianism, for in the same document there is contained a section *on the holy Trinity*, which teaches this doctrine in as full and clear a manner as it is held by the most orthodox. But notwithstanding the tenacity and firmness with which the Remonstrants held to the doctrines of human depravity, atonement, divinity of Christ, etc., they were constantly branded for being heretics of the worst class, and charged with Pelagianism, Socinianism, and the like. No matter what they believed, unless they embraced the doctrine of particular election to eternal life, reprobation of the greater part of mankind, and a limited atonement, their opponents, the Calvinists, or contra-Remonstrants, constantly charged them with being heretics of the first order. It is not marvelous that the Methodist Episcopal Church should be charged in a similar manner. Arminianism and Pelagianism are still classed together, and placed in the rank of heresies; and that, too, by persons and whole classes of men who introduce the leading principles of Arminianism, or Methodism, into their Calvinism, in order to make it pass at all with any show of consistency.

The following articles of the Methodist Episcopal

Church will show at once to the reader that the doctrines of Pelagius form no part of her creed:

VII. Of Original or Birth Sin.

Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk,) but it is the corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

VIII. Of Free-Will.

The condition of man after the fall of Adam is such, that he can not turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

IX. Of the Justification of Man.

We are accounted righteous before God, only for the merit of our Lord and Savior Jesus Christ by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

X. Of Good Works.

Although good works, which are the fruits of faith and follow after justification, can not put away our sins, and endure the severity of God's judgments, yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, in so much that by them a lively faith may be as evidently known as a tree is discerned by its fruit.

XI. Of Works of Supererogation.

Voluntary works, beside, over, and above God's commandments, which are called works of supererogation, can not be taught without arrogance and impiety. For by them men do declare that they do not only render unto God as much as they are bound to do, but that they do more for His sake than of bounden duty is required; whereas Christ says plainly, When ye have done all that is commanded you, say, We are unprofitable servants.

Thus the doctrines of the Methodist Episcopal Church are at an equal distance from the system of Pelagius on the one hand, and from that of fatality and Antinomianism on the other hand. And yet this same form of doctrine is pronounced to be unsound, while its denouncers are constantly employing its heavenly principles to inculcate the *horrible decree* and its kindred doctrines. While we lament this inconsistency and unfairness, we rejoice that the doctrines connected with a general atonement are promoted, though it should be in strife and envy.

V.

ARMINIANISM IN NEW ENGLAND.

THE Herald has just brought us a second letter from a "distinguished minister," on the origin and progress of Arminianism in New England. Like the former, it dwells on the heterodoxy of the New Haven school, and especially in regard to the doctrine of depravity. It refers to the publication of Dr. Taylor's "*concio ad clerum*," 1828, as the occasion of the controversy now existing in the Congregational Church. In this controversy the author of the letters represents the New Haven Theological School to be Arminian. Dr. Taylor, he assures us, led the way in this war—by preaching—what? Let this "distinguished" letter-writer say what:

"In explaining the nature of depravity, and of the sense in which it is by nature, Dr. Taylor was understood to advance prin-

ciples utterly inconsistent with his main proposition—*principles which lead to the conclusion that there is in man no natural hereditary propensity to sin, and that there was no real connection between the sin of Adam and that of his posterity.* Moral depravity he defines to be 'a man's own act, consisting in a free choice of some object rather than God as his chief good; or a free preference of the world and worldly good, to the will and glory of God." By mankind being depraved by nature he says, 'I do not mean that their nature is itself sinful, nor that their nature is the physical or efficient cause of their sinning; but I mean that their nature is the occasion or reason of their sinning; that such is their nature, that in all the appropriate circumstances of their being, they will sin and only sin.' But he elsewhere maintains, that all men came into the world with the same nature in kind as that with which Adam was created, and which the *child Jesus* possessed."

Here, then, is one feature of that theological system which a minister of New England, in the plenitude of his wisdom, announces to the world as Arminianism! Now, reader, lay your hand on the recent number of the Biblical Repository, or the last number of the Western Advocate, containing extracts from the Repository, and read the views of Arminius, and Professor Stuart's opinions respecting them, and then say, do Arminius and Dr. Taylor appear to you under the same, or *nearly* the same, theological guise? Certainly, if Dr. Taylor *is*, *Arminius* was *not*, an Arminian. But is it not the case, that *they who are now called Arminians* are very unlike Arminius himself? So hints the Rev. Professor Stuart, in the Biblical Repository. He vindicates Arminius, but with a *protestando.* He thinks that they who are now *called* Arminians would scarcely be acknowledged by the Leyden divine. If he is correct, if the Arminians of the present day have the New Haven heterodoxy

cleaving fast to them ; if they, bearing the *name*, have no more of Arminianism than many of *another* name have of Calvinism, why, then, Professor Stuart is right, and the letters of the New England minister *may* be right also.

Of modern Arminians, who pass as such confessedly and currently, the most eminent writers are Wesley, Fletcher, Benson, Clarke, and last, not least, the accomplished Richard Watson. Pity it is, indeed, that Professor Stuart had not prosecuted his investigation beyond the "life and times of Arminius," and extended them to the *life and times of Watson.* It would have been a grateful sight to have witnessed the learned Professor in conference with the giant-minded Watson ; and it would have been refreshing as Summer dews, to have heard through all the Churches the Professor's note of approval and admiration. But for the present let us go back to the times of *Wesley*, and ascertain how far *he* deviated from Arminius on the subject of human depravity, that being the theme of this second letter on the origin and progress of Arminianism in New England. Mr. Wesley wrote on this subject at large. It will be easy, therefore, to ascertain his views. His treatise on "Original Sin" formerly made a large 12mo volume, and now in the stereotype edition of his works occupies almost two hundred pages octavo. Let us introduce this treatise to your notice, by observing that Mr. Wesley is claimed by his friends, and accused by his foes, as an Arminian. He is reputed such, *toto cælo*, just as much as Arminius himself. The "distinguished minister" who writes these letters presents to us the views of

Dr. Taylor, of New Haven, and calls *them* Arminianism. But furthermore, he gives us to understand that Dr. Taylor, of New Haven, is nearly of the same theological school with the notorious Dr. John Taylor, formerly of Norwich, England. Mr. Wesley, then, and Dr. Taylor, of New Haven, are Arminians. Dr. Taylor, of New Haven, and the late Dr. Taylor, of Norwich, are of one mind also.

"While at Amherst," says Mr. Nettleton, "I read through Dr. John Taylor, of Norwich, and much of Edwards in reply. And I must say, that so far as I understand the subject, the sentiments of our New Haven brethren are more in accordance with the former than with the latter."

Now things that are equal to the same thing are equal to each other. *Ergo*, Mr. Wesley and Dr. Taylor, of Norwich, (q. e. d.,) must have been of the same school, according to the "distinguished New England minister." But *were* they of the same school? So far from it, that Mr. Wesley's book on "Original Sin" is an attack (polemic) on Dr. Taylor's Pelagianism. In his preface, Mr. Wesley says, "The question between us is of the *highest* importance; it is Christianity or heathenism. Either you or I mistake the whole of Christianity from beginning to end. Either my creed or yours is as contrary to the Scriptural as the Koran is." Again he says, "Necessity is laid upon me to provide those who desire to know the truth some antidote against this *deadly poison*. It may be doubted whether this Dr. Taylor's scheme be far more dangerous than open deism. It does not shock us like barefaced infidelity. We feel no pain while it steals like water into our bowels. One who

would be upon his guard in reading the works of Dr. Middleton or Lord Bolingbroke is quite open and unguarded in reading the smooth, decent writings of Dr. Taylor." Is it not strange that two men who agreed so amicably with *Dr. Taylor, of New Haven*, should so utterly fall out *with one another?* what! two *English* divines agree to kiss hands with the same transatlantic stranger, and yet at odds *between themselves!* It is evident that Mr. Wesley disrelished exceedingly the theological views of Dr. Taylor, of Norwich. So far as the New Haven divines advocate the *peculiar* views of Dr. Taylor, so far Mr. Wesley would say that he considers their system "more dangerous than deism itself." But what doctrine *does* Mr. Wesley teach, in his work on "Original Sin?" He divides the treatise into two parts. He says, "Before we attempt to account for any fact, we should be well assured of the fact itself." He proposes, therefore, to inquire, first, "What is the real state of mankind?" and second, "How that state may be accounted for?" He occupies some seventy pages in the first inquiry, and then declares:

"Universal misery is at once a consequence and a proof of this universal corruption. Men are unhappy—how very few are the exceptions!—because they are unholy. *Culpam pœna premit comes:* 'Pain accompanies and follows sin.' Why is the earth so full of complicated distress? Because it is full of complicated wickedness."

He then proceeds to the second inquiry, "How is this universal wickedness to be accounted for?"

"Will you," says he, "resolve it into the prevalence of custom, and say, 'Men are guided more by example than reason?' It is true they run after one another, like a flock of sheep, as

Seneca remarked long ago, *Non qua eundum est, sed qua itur:* 'Not where they ought to go, but where others go.' But I gain no ground by this; I am equally at a loss to account for this custom.

"But to bring the matter to a short issue: the first parents who educated their children in vice and folly either were wise and virtuous themselves, or were not. If they were not, their vice did not proceed from education; so the supposition falls to the ground; wickedness was antecedent to bad education. If they were wise and virtuous, it can not be supposed but they would teach their children to tread in the same steps. In no wise, therefore, can we account for the present state of mankind from example of education."

Denying this hypothesis as equally unphilosophical and unscriptural, he says:

"Let us, then, have recourse to the oracles of God. How do they teach us to account for this fact—that 'all flesh corrupted their way before God?'

"They teach us, that in 'Adam all die,' 1 Cor. xv, 22, compared with Genesis ii and iii; that 'by' the first 'man came' both natural and spiritual 'death;' that 'by' this 'one man, sin entered into the world, and death' in consequence of sin; and that from him 'death passed upon all men, in that all have sinned.' Rom. v, 12."

Much of this treatise consists in the rehearsal and the refutation of Dr. Taylor's arguments and objections. His arguments are answered by Mr. Wesley in such a manner as the New England minister himself might, should he read, have the grace to approve and admire. Finally Mr. Wesley declares, as it became a sound Arminian:

"It remains, then, all that has been advanced to the contrary notwithstanding, that the only true and rational way of accounting for the general wickedness of mankind, in all ages and nations, is pointed out in those words 'in Adam all die.' In and through their first parent, all his posterity died in a spiritual sense; and they remain wholly 'dead in trespasses and sins,'

till the second Adam makes them alive. By this 'one man sin entered into the world, and passed upon all men;' and through the infection which they derive from him, all men are and ever were, by nature, entirely 'alienated from the life of God; without hope, without God in the world.'"

Place this language by the side of Dr. Taylor's, in his "*concio ad clerum*," in which he teaches, "*that all men came into the world with the same nature in kind as that with which Adam was created, and which the child Jesus possessed*," and then say, whether there is not ground for admiration that Taylor and Wesley should be bound in the same yoke, or, in other words, assigned to the same theological class. If any thing more is necessary to vindicate Arminianism, so far as it claims Mr. Wesley for its advocate, it is furnished by a fact which may surprise more than one New England divine. It is the fact that Mr. Wesley, in his "Original Sin," defends the "Assembly's Catechism" itself against Dr. John Taylor's furious assaults. In vol. 5, page 539, Mr. Wesley says to the Doctor:

"In your Second Part you profess to examine the principal passages of Scripture which divines have applied in support of the doctrine of original sin; particularly those cited by the assembly of divines in their Larger Catechism,' pp. 87, 88. To this I never subscribed; but I think it is in the main a very excellent composition, which I shall therefore cheerfully endeavor to defend, so far as I conceive it is grounded on clear Scripture."

He follows Taylor through the several propositions of the "Catechism," on the subject of moral depravity, and in consecutive order vindicates those propositions, and defends the orthodox exegesis of those

texts which are referred to in the Catechism. For example, he says:

"Their [that is, the assembly of divines] fourth proposition is, 'the sinfulness of that state into which man fell consists in the guilt of Adam's first sin; the want of that righteousness wherein he was created; and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite to all that is spiritually good, and wholly inclined to evil, and that continually; which is commonly called original sin, and from which do proceed all actual transgressions.'"

But to show, finally, how nearly Dr. Taylor, of New Haven, and Dr. Taylor, of Norwich, agree, and at the same time how remote Mr. Wesley is from both of them, we introduce the following, page 562, stereotype edition. We will, for convenience, present it in the form of a dialogue:

Taylor.—"But nature can not be morally corrupted, but by the choice of a moral agent."

Wesley.—"You may play upon words as long as you please, but still I hold this fast; I, and you too, whether you will own it or not, am inclined, and was ever since I can remember, antecedently to any choice of my own, to pride, revenge, idolatry. If you will not call these moral corruptions, call them just what you will; but the fact I am as well assured of, as that I have any memory or understanding."

Taylor.—"But if parents were wise and virtuous themselves, and then endeavored to bring up their children virtuously, there would be less wickedness in the world."

Wesley.—"There would; but this does not reach the point; nor that 'undisciplined children contract bad habits.' I have known wise and virtuous parents who did earnestly labor to bring up their children virtuously, and disciplined them with all possible care from the very first dawn of reason; yet these very children showed bad tempers before it was possible they should 'contract bad habits.' They daily evidenced the wrong state of all their faculties, both of their understanding, will and affections; just contrary both to the examples and instructions of all that were round about them. Here, then, these wrong

tempers were not owing to 'the fault of careless or ungodly parents;' nor could be rationally accounted for, but by supposing those children to have a natural propensity to evil."

We will, to confirm these proofs of Mr. Wesley's opposition to Taylor's Pelagianism and the neology of New Haven, introduce some extracts from Southey's Life of Wesley. With all his hostility to the Methodists and their founder, "*under God*," Mr. Southey affords testimony *ad rem.* He says of Mr. Wesley:

"Upon points which have not been revealed, but are within the scope of reason, he formed opinions for himself, which were generally clear, consistent with the Christian system, and creditable, for the most part, both to his feelings and his judgment. But he laid no stress upon them, and never proposed them for more than they were worth. In the following connected view of his scheme, care has been taken to preserve his own words as far as possible, for the sake of fidelity."

Then follows Mr. Wesley's creed, from which we select this:

"He [Adam] was more than the representative, or federal head, of the human race—the seed and souls of all mankind were contained in him, and, therefore, partook of the corruption of his nature. From that time, every man who is born into the world bears the image of the devil in pride and self-will—the image of the beast in sensual appetites and desires. All his posterity were, by his act and deed, entitled to error, guilt, sorrow, fear, pain, disease, and death, and these they have inherited for their portion. The cause has been revealed to us, and the effects are seen over the whole world, and felt in the heart of every individual."

And again he says:

"The fall of man is the very foundation of revealed religion. If this be taken away, the Christian system is subverted, nor will it deserve so honorable an appellation as that of a cunningly devised fable. It is a Scriptural doctrine—many plain texts directly teach it. It is a rational doctrine, thoroughly consistent

with sound reason, though there may be some circumstances relating to it which human reason can not fathom. It is a practical doctrine, having the closest connection with the life, power, and practice of religion. It leads man to the foundation of all Christian practice, the knowledge of himself, and thereby to the knowledge of God, and of Christ crucified. It is an experimental doctrine. The sincere Christian carries the proof of it in his own bosom."

"Thus [says Dr. Southey] Wesley reasoned; and, from the corruption of man's nature, or, in his own view of the doctrine, from the death of the soul, he inferred the necessity of a new birth."

Our readers now have before them some ground on which to judge of the "*competency*" of that "distinguished divine," whose letters are being published in the Southern Christian Herald, to define Arminianism, and to trace "its rise and progress." We commend to his notice Mr. Wesley's remarks. Let him, before he "attempts to *account* for a fact, be well assured of the *fact itself*." Let him first ascertain that there is a solitary trait of Arminianism in the neology of the New Haven school, and then let him trace its rise and progress. As to New Haven errors, we care not how much they are *exposed* and *opposed;* but we do care to have *their* errors, which in former times have been attacked and rooted up by such Arminian writers as the venerable Wesley, charged upon a body of one million of professing Christians, who abhor them from their very souls. The false imputation will inevitably recoil upon its authors; and, if they were not before, they *will become* "distinguished" men. Should we undertake to show the origin and progress of Calvinism in the State of Ohio, and commence our first chapter with the his-

tory of Mormonism, would not the world pronounce us either fools or deceivers? We put it to our Calvinistic brethren; and (as Junius says) they have the text, and can make the comment.

VI.

FUTURE PUNISHMENT.

I. JEWISH OPINIONS.

MAN, of all creatures on earth, can look into futurity. But it is his noble prerogative not only to perceive the present advantage or disadvantage of his actions, but also to anticipate their influence on his future happiness. This power of prospection belongs to all men—it is, as it were, inherent in the human nature. Many of the most barbarous among the heathen have a distinct apprehension that good will be the portion of the virtuous, and evil the lot of the vicious, beyond the grave. For the most part, all who have any idea of a Supreme Creator, expect a future life and retribution. Indeed, the belief of a God, of his earthly providence, and of the perfect equity of that providence, necessarily, in the eye of unperverted reason, draws after it the doctrine of rewards and punishments in a future life. For no man can live on earth without observing that piety is often forsaken to the most cruel persecutions, that vice is triumphant, and that the world is every-where groan-

ing under the scourge of lawless ambition, and ferocious tyranny.

In such a world, does the God of infinite justice bear rule? How, then, are his ways equal? Where is the recompense of the just, and where the reward of transgressors? We can find no answer to these questions but by admitting that the present is a life of probation, which excludes the idea of strict retribution, and that oppressed virtue is to look for its reward, and prosperous wickedness for its punishment, beyond the grave. Nearly all the pagan nations, both savage and civilized, have been forced, from the apparent inequalities of God's providence in this life, to admit a life to come, in which the administration of the Divine government shall be strictly retributive, rendering "to every man according to his works." It is true, that their notions of this future state were superstitious, and frequently absurd. Yet these cardinal truths were almost always embraced in their creeds, namely, that the present state is evidently destitute of the marks of a strict retribution; and that a future retribution is necessary to vindicate Providence. The pagan belief, therefore, was right in its foundation, however absurd and ridiculous in its details.

When Christ commenced his ministry, he did, in his public instructions, regard the circumstances of the world. It was his object to destroy error, and build up truth. We find, therefore, that whatever was contrary to truth he assailed with argument and authority, pronouncing it false, and often condescending to prove it so. The traditions of the Jewish

teachers, and the heresies of the sects, were all condemned, and his disciples were earnestly warned to beware of them. Now, if the doctrine of a future retribution be false, inasmuch as it then prevailed all over the world, and was a grosser heresy than almost any other, why did not our Savior vindicate his religion by plainly contradicting the error? It was not enough for him to be silent on a theme connected with heresy so gross and almost universal. He should have exposed and contradicted so cardinal an error, in the most unequivocal manner; and his apostles, who wrote the epistles, should have been inspired to declare, in plain terms, that the opinions of Jews and Gentiles on this subject were unfounded and false. Yet under these circumstances, our Savior and the apostles not only do not contradict the notion of a future retribution, but they even speak and write in language perfectly suited to confirm the popular belief.

We propose to offer some testimony from various authors to prove that the popular opinion in the days of our Savior's incarnation was such as is here represented—or, in other words, that the belief of a future retribution in another life was almost universal. We begin with,

THE JEWS.

Many have contended, and a multitude of other persons have allowed, that the doctrine of punishment after death is unknown to the Jewish economy—that they never conceived the idea of any other punishment than such as of temporal losses and

afflictions, imposed upon them by the wrathful providence of God.

To all this we reply:

1. It is conceded that the words, and the descriptive language, in which the future state is set forth, are such as are borrowed from the common language of the people, and, therefore, have a primary signification which applies to temporary things. But this is no more than is true of all language whatsoever, either in the Holy Scriptures or elsewhere. Words were not primarily invented to express Divine ideas, but human. If, therefore, God would give us a revelation of divine truth at all, he must give it in the language we understand and use in common life, attaching such new and elevated signification to words as the nature of the new ideas revealed calls for. The true ideas of a future state—of heaven and hell, of final judgment and accountability—could not be conveyed to Hebrews but in the Hebrew language, and that language furnishes no terms more definite, terse, and pertinent to set forth the doctrine of future rewards and punishments of everlasting duration than those employed in the Old Testament.

2. The Jewish Scriptures are no more indefinite in regard to future *punishments* than they are of future *rewards*. Both are treated in the same familiar language of the common people—language which, in its literal and primary sense, applies to temporal and sensible things. The objection of our opponents, therefore, if conceded, proves too much. It sweeps away at one swoop all ideas of future life in any conditions.

3. The Old Testament does give ample proof of

a future life, and of future rewards and punishments. Its language often rises to a height of description, and logical statement, and intensity of feeling, which is not excelled in the New Testament, and can not be explained but upon the hypothesis of future rewards and punishments. Job, and David, and Solomon, and the major prophets speak with sufficient clearness on these points. But, without going into this investigation at large, which our argument does not call for, we need only to inquire, What were the sentiments of the Jews in the days of our Savior and his apostles? They were then divided into four sects, namely, the Pharisees, Sadducees, Essenes, and Herodians.

The Sadducees were infidels. They believed neither in the resurrection, nor in angels, nor in spirits. Tzadoc, the disciple of Antigonus, seems to have perverted a very innocent sentiment of his teacher into that doctrine of devils which teaches, "Thou shalt not surely die." Josephus, in his Antiquities, testifies, this sect holds that the soul dies with the body. He states, however, that this doctrine was received but *by a few*, and that these, when they became magistrates, conformed to the notions of the Pharisees. We know, then, from his testimony, that the great body of the people, and all the magistracy, held other opinions.

The Pharisees are said to have received their name from the Hebrew *peroshim*, *the separated*, from the root *parash*, to *cleave*, *divide*, *separate*, *distinguish*, because they affected great sanctity. They believed in a retribution after death, in opposition to the free-

thinkers, or the Sadducees. They believed that souls have an immortal vigor, and that under the earth, or in Hades, there will be rewards and punishments for the virtuous and the vicious; and that the latter will be detained in an *everlasting prison.*

Again: Josephus says, they (the Pharisees) believe that the souls of good men are removed to other bodies, and that the souls of bad men are subject to eternal punishment.

The Essenes lived retired, and both they and the Herodians were too insignificant to merit notice, but the former firmly held that rewards and punishments beyond the grave were eternal. The truth, then, concerning the great body of the Jews is, that they firmly held the doctrine of future retribution. Among the ancient witnesses to the truth of this clearly revealed doctrine, none have testified more unequivocally than Josephus; and few, except the inspired penmen, were more competent to testify.

He says that "the just and the unjust shall be brought before God the Word; and that he whom we call Christ shall come as judge. For Minos and Rhadamanthus are not the judges, as you (Greeks) suppose, but he whom God the Father hath glorified. . . . This person, exercising the righteous judgment of the Father toward all men, hath prepared a just sentence for *every one* according to his works, at whose judgment seat, when all men, and angels, and demons shall stand, they will send forth one voice, and say, *Just is thy judgment.* The rejoinder will bring a just judgment upon both parties, by giving justly to those who have done well an *everlasting*

fruition, but allotting to the lovers of wicked works ETERNAL PUNISHMENT. "To these belong the fire *unquenchable, without end*, and a certain fiery worm, never dying, and not destroying the body, but continuing its eruption out of the body with never-ceasing grief; neither will sleep give ease to these men, nor will the night afford them comfort; *death* will not free them from punishment, nor will the interceding prayers of their kindred profit them." (Discourse to the Greeks concerning Hades.) Probably Josephus agreed with the Jews, or with the Christians, or with both. If with the Jews, *they* believed the doctrine of future eternal punishment; if he agreed with Christians, *they* believed it. But with whomsoever he harmonized or differed, one thing is certain, namely, the doctrine was advocated in his day, and advocated, too, by those who *had the Scriptures*, in opposition to the *pagans* and their fictions.

Many contend that the Jews borrowed their ideas on this subject from the Greeks, but Josephus says that the Greeks seem to him to have gained their notions of the delicious abodes of their heroes, and of the tortures of the wicked in hell, that is, their Elysium and Tartarus, from the Essenes.

Calmet says, that the Jews place hell in the center of the earth, and call it the deep, or destruction. In this the heathen agree with them. The Hebrews are said by Calmet to hold to seven degrees of suffering in hell, as they find it designated by seven different names. Some, they think, after suffering purgation, will escape—that none of the Jews, except heretics, will perish eternally, but that mercy will be slow to-

ward the Gentiles, and that infidels will be eternally lost. Cold, heat, and despair are the three torments of hell, according to the Rabbins. Remorse and despair they represent as disorders of the soul. Esdras iv, places the souls of the condemned between fire and water, each an equal torment. Now, as to the object which we seek, it matters not how obscure, erroneous, or absurd the ideas of the Jews were on the subject of future punishment, nor from what sources they were derived. The only question of any weight in regard to our argument is, whether the Jews, or any considerable number of them, cherished the belief of a future state, as a state of retribution, in *any form whatever.* And we have the best kind of evidence that the nature of the case admits, that a very large portion of the people, embracing the Pharisees and Essenes, firmly maintained the doctrine of a future retribution.

Another thing must be remembered. Future endless punishment was advocated as a true doctrine, in the *very terms* which Christ and his apostles used in speaking of the punishment of the wicked. If the Divine Teacher and his commissioned apostles adopted phrases which were understood by the people to denote *eternal,* or *endless,* punishment—and this they did—what was it but deceiving the people, unless the doctrine of endless punishment be true? It is marvelous, supposing the doctrine not true, that our Savior never qualified these terms, which it requires ninety-nine out of one hundred discourses nowadays to explain and argue into an *improper* signification. Should you hear a man preach five years, every Sab-

bath, on the effects of sin, using the *very language* of Scripture, and never explaining that language, would you suspect him to be a Universalist? Such a thought would never enter your mind. Nay, were you to listen on some occasion to one sermon from a stranger, of whom you were perfectly ignorant, if there were intermixed in it such expressions as, "There is no peace, saith my God, to the wicked;" "Except ye repent, ye shall all likewise perish;" "Except a man be born again, he can not enter into the kingdom of heaven;" "He that believeth not shall be damned;" "All that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life, they that have done evil unto the resurrection of damnation," would you be in any danger of suspecting that this stranger was a Universalist? No. If he did not travel out of the Scripture record, and preach something besides that Gospel which Jesus commands his ministers to preach, you would believe, if seated in a Universalist chapel, that some repenting errorist had stolen a march on the congregation, and was recanting his heresy in the ears of the astonished multitude.

II. Opinions of Greeks and Romans.

We have noticed the opinions which prevailed among the Jews, in the times of our Savior, on this subject. We will now proceed to institute a similar inquiry concerning the Gentiles. We would observe, however, in regard to both, that the equivocal signification of certain words in their languages has less to do with this question than many suppose.

We have had tedious dialogues, oral and written, in regard to the signification of Sheol, Hades, Gehenna, and Tartarus; as though if Sheol primarily and properly means a deep pit, the *grave*, the *lower world*, the *region of ghosts*, it infers something unfavorable to orthodoxy. That it does not, even by the slightest presumption, will be seen from the fact, that Universalists, or some of them at least, acknowledge the future to be a state of unceasing happiness; and they admit that this state is known in the sacred Scriptures by the name of *heaven*. They do not object that this use of the word heaven is diverting it from its original signification. Yet this is clearly the fact. The Hebrew word *Shamayim* is used, 1. To denote the air, and the clouds, and moisture in the region of the atmosphere, which is borne on its wings, or descends in dew and rain. 2. It denotes the celestial bodies and their sphere; or the planetary and stellar worlds with the broad expanse in which they are revealed.

Then, at last, it is appropriated, improperly, to denote the dwelling-place of God; or rather the region where angels and sanctified spirits dwell, and God omnipresent displays his ineffable glory. Now the *original* signification of Shamayim is, Genesis i, 1, the inferior heavens; or the air, clouds, etc. Why then not limit it to that one object? Because we find its use varied and extended in subsequent Scriptures, and often to denote the future state of the blessed, and the dwelling-place of Jehovah. Why now should we deal unequally with those words, or classes of words, both of which primarily denoting other ob-

jects, have come, in time, to be applied to the states of the righteous and the wicked beyond the grave? If we consent that *Shamayim*, applied *properly* to the region of the atmosphere, may be applied *improperly* to the future beatitudes of the saints, why should we quarrel with the Holy Spirit because it dictates the use of *Sheol* to denote, first, and properly, the grave or subterranean regions; 2. The abode of separate spirits; 3. The regions of the condemned, or the state where the terrors of the second death light forever upon the unbelieving.

We allude to this incidentally, not of necessity, because we have heretofore laid no stress on the force of the word *Sheol.* In our former number we showed, historically, that the Pharisees and Essenes believed not merely in *Sheol*, or in *Gehenna*, but in a state of future rewards and punishments; and that these two sects embraced the great mass of the Jewish population. It matters not, therefore, to contend what may be one particular meaning of the word *Sheol.*

Historically it can be proved also that the Gentiles, namely, the Greeks and Romans, expected a future retribution. This they not merely hint, but they described the regions of pain and despair, and represent the unworthy as delivered over to eternal tortures. Nor are we permitted to suppose that because this was done poetically, it presumes nothing in regard to the sentiments of the grave and sober among them. Their poetry is a fair index to what was the state of public sentiment, especially on the subject of religion. Did not Paul, preaching God's truth to

the Athenians, appeal to what certain of their own poets had said, as conclusive evidence of the doctrines which they held? Nor did they dispute the authority, or deny that they held the doctrine in question. The ancients would have done as moderns would do, namely, if Universalists could now have their way, every figure, word, and phrase, in prose and poetry, calculated to keep alive the false (they say) impression or idea of future punishment, would be blotted from the literature of the world, and expunged from the languages of mankind.

1. The first token, in order, of their belief in a future retribution, is found in the *character of their gods.* Their deities were *celestial, terrestrial,* and *infernal.* These denominations were significant of different spheres of habitation, agency, and dominion. We need only notice the infernal. Pluto was the sovereign of hell, or reigned over the regions beneath. He was called Ades and Orcus, to designate his office and abode. Proserpine, stolen by the treacherous god from Sicily, was his spouse, and queen of hell. He was fabled to occupy a throne of sulphur with Cerberus at his feet, the Harpies surrounding him, and Proserpine at his left hand. His aspect was ferocious, and his worshipers erected no temple to his honor.

2. The *functions* of the infernal deities were *wrathful.* The Furies were Pluto's ministers, and their office was to inflict vengeance on the guilty, both on earth and in hell. These ministers of infernal wrath were fabled to be of a frightful, ferocious countenance, with dark, bloody garments, and their heads wreathed with hissing serpents.

3. The celestial and infernal gods inhabited *opposite spheres.* This was so impressed upon the pagan worshiper, that in sacrificing to the former, the neck of the victim was turned upward, but when to the latter the neck was turned downward, that the oblation might, in that, flow upward; in this, downward toward the infernal abodes.

These three facts are of greater moment than some might suppose, in determining what were the sentiments of the Greeks and Romans concerning a future state. Their importance may be perceived, by just considering, that at this death all who deny a state of future punishment, also deny, with equal stubbornness, that there are any infernal or fallen angels, whose functions are wrathful, or who execute a ministry of retributive vengeance upon the departed souls of the guilty. They deny with equal caution that there is a world or sphere of darkness and terror, answering in any degree to the abodes of infernal gods. All who accredit the testimony of the Scripture concerning the fall of angels, and the malice and ministry of the fallen, admit that there is a future retribution.

But the ancients held, furthermore, that a judge of human actions dwelt in these infernal regions. Rhadamanthus, a son of Jupiter, was ordained to this high office, and sat in judgment upon the *souls of the dead.* So teach Ovid, Plato, Homer, and Virgil.

To crown the evidence, we have the names of many of the judged and condemned. Sisyphus is one famous instance. After his death he was condemned in hell to roll a huge stone up a steep ascent, which essaying to do, it returned by an impetuous rush to

the plain, so that he was doomed to toil eternally, in vain and in despair.

But, lastly, we have in the pagan literature the very crimes specified, for which the infernal deities inflicted these severe retributions. Homer speaks thus of the fate of the perjured:

> "And ye fell Furies of the realms of night,
> Who rule the dead, and horrid woes prepare,
> For perjured kings, and all who falsely swear."

And, again, he represents the gods as thus invoked:

> "Witness, ye infernal powers,
> Who souls below torment for breach of oaths."

As to the state of public sentiment among them at the time of our Savior's advent, there is no doubt but infidelity prevailed to a very great extent. The higher classes were freethinkers on the subject of religion. For a few centuries before Christ, the heathen religion was continually sinking into decay. Men began to ridicule, as some now do, the very idea of a future retribution. But it was not that retribution alone which they ridiculed. This was but one article of religious faith, and with it, infidelity rejected and spurned almost every thing that belonged to the religion of heathenism. It follows, therefore, that so far as the religion of the heathen obtained any influence or any credence among them, the doctrine of a future retribution was also received; as very few separated this particular tenet from the general system, but either accepted all, or spurned the whole as a fond superstition of weak and ignorant minds.

How, then, should the teachers of a true religion, resolved to build up truth and annihilate error, have

treated this decaying system? Was it meet for them to dwell on certain comparatively unimportant doctrines and usages of heathenism, and oppose and condemn them, and yet leave the *cardinal* popular error, that is, a state of future retribution, uncontradicted, and even confirmed, by the use of those very phrases concerning the sanctions of truth, which the heathen had employed to describe a future retribution?

We have seen that these following things were prominent in the heathen mythology, namely: 1. A division or classification of their gods, embracing *infernal deities.* 2. The *wrathful office* of these infernal deities. 3. The fabled punishment of some departed souls, as Sisyphus, for example. 4. Judicial functions in the fabled Rhadamanthus, by whose supposed inquisition and decree, innocence and Elysium, or guilt and Erebus were conjoined. These things should be well understood, and carried by the student of the Bible along with him to the investigation of the question. Do Christ and his apostles teach the doctrine of future rewards and punishments?

III. Teaching of Christ and his Apostles.

The views which prevailed in our Savior's time having been briefly stated, let us now consider the teachings of Christ and his apostles. We should expect these two things: That they would inculcate the *precepts* of God's law in the plainest manner; and 2. That they would especially guard all men against a misconception of the *penalty* of that law.

This was of the utmost importance toward rendering the divine government equitable and beneficent in its

operations upon the interests of mankind. No objects are more carefully sought in human legislation than a clear and unequivocal exhibition of the injunctions, prohibitions, and sanctions of law.

The first object is attained in the Scriptures. The *precepts* of the law are so clearly exhibited that "a wayfaring man though a fool need not err therein." How is this certainty attained? In several instances the precepts of the law had been corrupted, and even practically abrogated, by the glosses and traditions of the hypocritical Scribes and Pharisees. These traditions were exposed as licentious and profane, their authors were rebuked in severe terms, and the people were warned to beware of their "leaven." Witness the sermon on the Mount. The apostles also, after our Savior's ascension, guarded the disciples, by the epistles, against the errors which gradually crept in among them.

For example, when some taught that the "resurrection was past already," how promptly did the apostolic pen arrest and sentence the pernicious heresy! Another thing should not be overlooked. When the disciples were in doubt on any subject embraced in Christ's instructions, they questioned him, and he condescended to a familiar explanation, which solved the difficulty, and relieved them of all perplexity. So it was with the parable of the *tares of the field.* By these methods, the Gospel precepts were rendered plain, and we seldom hear, to this very day, much debate or dispute concerning them.

In regard to the *penalty* of the law, nothing within the sphere of Christ's ministry was of greater moment

than to make it understood. How careful are human legislatures to indicate unequivocally the penalty of transgression—its mode, degree, and period! No deed could exceed in cruelty that of concealing from the subject of government the penalty of disobedience, or of setting forth that penalty in terms liable to unintentional misapprehension.

Keeping this always in mind, and recalling, also, the closing paragraph of the last section, wherein the sentiments of the heathen were recapitulated, we proceed.

Now, if you ask what the fancies of pagans have to do with the teachings of Christ, we answer, every thing. If in the days of Christ a future retribution was the prevailing belief, he was placed in the same circumstances that our modern Universalists are; and, if that belief was erroneous, we can perceive, in the war which Universalism wages against the doctrine, what would have been the conduct of the heavenly teacher.

Suppose there were not a person now on earth believing the doctrine of future retribution—what would Universalist preachers do in such a case? Would they preach as they now do against "partialists?" Certainly not. Their quarrel with God's Church is on this very account, because she holds so tenaciously the doctrine of future retribution. But the contemporaries of Christ and his apostles were all "partialists;" and why did not the Heavenly Teacher reform them, by denying as pointedly and unequivocally as our Universalists now do, that there are *infernal spirits*, and infernal regions, and punishments

for the dead, and a judge to sentence them? Will you say that he does contradict these things? Turn to the Word, and to the testimony, and see.

Consult Matthew xii, and Mark iii. Here the Pharisees declare that, by the power of Satan, not by the power of God, Jesus casts out devils. What an excellent opportunity was this for our Savior to undeceive mankind, and deny that there existed such a being as the devil! In similar circumstances, how promptly would a modern Universalist reply, "Are you so superstitious as to believe that there is such a being as Satan?" But Jesus gives not a solitary hint that the popular opinion is erroneous. On the contrary, his reply admits and *assumes* the existence of evil spirits.

Look again at Matthew xiii, where Jesus explains his own parable: "The tares are the *children* of the wicked one, and the enemy that sowed them is the devil." What impression was this likely to make on the mind of the Jew who cherished a firm belief in the existence of evil spirits? Would it tend to reform him. But, not to dwell, turn to any text in the Gospels, where Satan is named by our Savior, and see if you can find a solitary hint disapproving or contradicting the popular opinion. The fact is that our Lord just as unequivocally sanctioned the doctrine of the existence of evil spirits as he did the doctrine that there is a God. What do the apostles teach on this subject? The most of their epistles were directed to Churches composed of converted pagans, who believed, as we have said, in infernal deities. Consult Ephesians ii and xi, but especially

2 Peter ii, 4. These are the representations by which, according to Universalists, the Jews and the Gentiles were to be converted from the belief—a faith which was as old as their history—that there are invisible spirits, whose functions are malicious and wrathful, and who exercise those functions to the detriment, and often to the ruin, of mankind.

Again: if the Scriptures sanction instead of contradicting the sentiment, that there are infernal beings of such a character, they certainly represent them as *inhabiting regions of darkness*, and as awaiting a judgment to come.

In proof of this, turn again to 2 Peter ii, 4. Recollect that Peter's epistles are catholic—that is, they are addressed neither to Jews nor Gentiles exclusively, but "to all who have obtained like precious faith." Pagan converts, then, were instructed by his letters—and what does he say to them? "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment," etc. Is this poetry? Do St. Peter and Homer join in concert to muse and publish to the world a song of superstitious fictions? Are the Iliad, the Odyssey, the Metamorphoses, and the New Testament, all alike, poetry, and fiction, and fable? So the Universalists must expect us to believe. But let us look at this text more minutely, and we shall find the greater occasion to admire the *phrenological infirmities* of the man who can interpret it in harmony with Universalism. "If God spared not the angels that sinned." Who are these angels? What is signified by their sinning? The

next member of the text would settle these questions in the minds of pagans, for in it is found a word perfectly familiar to them, and of a fixed signification in their religious creed. "But cast them down to hell," *ἀλλὰ σειραῖς ζόφου Ταρταρώσας—alla seirais zophou tartarosas*—translated by Macknight, "*But with chains of darkness confining them in Tartarus*," using the participle of a verb taken from *Tartaros*, the prison of gloom where the objects of Jupiter's vengeance were confined and tormented; where Ixion, and Tantalus, and the Titans, doomed like Satan for their rebellion, endured agony unceasing. Tartarus, in the Greek mythology, was not only an abode of darkness in the invisible world, but it was the lower part of the abyss of Hades, where the shades of the wicked were imprisoned and tormented. If there were no fallen spirits in the universe, no place of their confinement and punishment, no reservation of them to a future judgment, how could Peter, writing to the nations who had described similar objects in phraseology *appropriated to these* representations, use their own Greek phrases in this bewildering manner? Homer had described Tartarus as a fearful deep of darkness and horrors, with iron gates and a brazen entrance; and Hesiod had represented it as far beneath the earth, and the Titans bound with chains in its thick darkness, and every ancient heathen associated with it the same images of terror, of the wrath of the gods poured out upon the guilty; and here an apostle, in the phraseology of their own writers, sets forth the transgression, the fall, the duress, and the coming judgment of rebellious angels.

Universalists may say that Tartarus was only an imaginary place of torment among the heathen. What then? Would the Divine Teacher and his apostles be less prompt on that account to contradict it? How is it with Universalist preachers now? They say that hell, as used by the Church, or as synonymous with Tartarus, is a fiction. But do they cease to inveigh, therefore, against the creed which confesses it to be real? No. They plead against the "*fable*" with as much vehemence as though to believe it would peril the soul. If they make such efforts to disprove a mere fiction, why did not Jesus do the same? Was not the belief of this "fiction" as injurious then as it is now? Was Jesus less merciful or less careful of the truth than they who now war so bravely against the innocent "fancies of the vulgar?" Were the apostles destitute of benevolence, that they suffered this fiction of pagan minds to remain, and even fortified it, till the giant intellects of the eighteenth and nineteeth centuries should cast down the imagination which has so long exalted itself against the knowledge of God? They object that Tartarus was an imaginary place. Was not the *Theos* of the Greeks an imaginary god, and their Elysium, or Ouranos, an imaginary heaven? So, then, by the Universalists' rule of exegesis, when the apostle says, "For there is one God," he means an *imaginary* god; and when he speaks of heaven, it is an imaginary heaven! Who will admit it? Not themselves. It is only when the apostles adopt the phraseology of the Jews and Gentiles concerning the existence, the malignity, the infernal abodes, and the judgment in

reserve for fallen angels, that their language signifies nothing; or, at least, no more than do the smooth numbers of Dryden, who seizes the Greek or Latin song, translates the fiction, restores to it the imagery and polish of poetry, and leaves it a fiction still.

VII.

METHODISM—PROVIDENCE.

I.

HOW often do we hear men of Calvinistic sentiments exclaim, on hearing our doctrines preached in a plain and lucid manner, "That is pure Calvinism, and you Methodists are giving up your old errors and *coming over!*" Such language would be more tolerable if it proceeded from others than the professedly learned—the "competent." But it requires some Christian patience to hear it reiterated by men professing a knowledge of all things. We have been amused, perhaps a hundred times, to hear such remarks concerning the Methodist doctrine of *providence.* The views of the Church, so far as we know, have been *uniform* on this point from the beginning. From the days of Wesley our founder, the fathers, and the standard writers among us, have all inculcated the doctrine of a *special,* or *particular providence.* Hear Mr. Wesley. In Vol. v, page 113, he says:

"You allow, then, only a general providence. I do not understand the term. Be so kind as to let me know what you mean by

'a general providence, contradistinguished from a particular one.' I doubt you are at a loss for an answer, unless you mean some huge, unwieldy thing—I suppose, resembling the *primum mobile* (the prime mover) in the Ptolemaic system—which continually whirls the whole universe round, without affecting one thing more than another. I doubt this hypothesis will demand more proof than you are at present able to produce; besides that it is attended with a thousand difficulties, such as you can not readily solve. It may be, therefore, our wisest way for once to think with the vulgar, to acquiesce in the plain Scriptural account. This informs us, that although God dwelleth in heaven, yet he still 'ruleth over all;' that his providence extends to every individual in the whole system of beings which he hath made; that all natural causes of every kind depend wholly upon his will; and he increases, lessens, suspends, or destroys their efficacy, according to his own good pleasure."

Here a particular providence is affirmed by Mr. Wesley; and what he means by a particular providence will be easily gathered from other parts of his works. On page 242, Vol. vi, he asks "why we should not be convinced that it is not chance that governs the world? The Scriptures assert, in the strongest terms, that all things (in nature) serve him; that (by or without a train of natural causes) *He* sendeth his rain on the earth; that *He* bringeth his winds out of his treasures, and maketh a way for the lightning and the thunder; in general, that fire and hail, snow and vapor, wind and storm, fulfill his word. Therefore, allowing that there are natural causes of all these, they are still under the *direction* of the Lord of Nature; nay, what is Nature itself, *but the art of God*, or God's method of acting in the material world?"

Here the question, What is a particular providence? is, according to Mr. Wesley's understanding of it, clearly defined. In Vol. vi, page 349, he makes the

denial of this doctrine a branch of ungodliness, and charges it upon his countrymen in remarkably bold and forcible terms.

"11. But, if sloth and luxury are not, what is the present characteristic of the English nation?

"It is ungodliness. This is at present the characteristic of the English nation. Ungodliness is our universal, our constant, our peculiar character.

"I do not mean deism; the not assenting to revealed religion. No; a deist is a respectable character, compared to an ungodly man. But, by ungodliness, I mean, first, a total ignorance of God; secondly, a total contempt of him.

"12. And, first, a total ignorance of God is almost universal among us. The exceptions are exceeding few, whether among the learned or unlearned. High and low, cobblers, tinkers, hackney-coachmen, men and maid servants, soldiers, sailors, tradesmen of all ranks, lawyers, physicians, gentlemen, lords, are as ignorant of the Creator of the world as Mohammedans or pagans. They look up to that 'brave, o'er-hanging firmament, fretted with golden fires;' they see the moon walking in brightness, the sun on his meridian throne; they look round on the various furniture of the earth—herbs, flowers, trees, in all their beauty—and coolly ascribe all to Nature, without having any idea affixed to the word. Should you seriously ask them, What is Nature? they know not how to answer. Perhaps they will say, 'Why, it is the course of things that always was, and always will be.' *Always was!* Then you assert that the present course of things was from eternity. If so, the world is eternal; either, then, there are two eternals, or there is no God!

"13. So much the good people of England in general know of God their Creator! And high and low, from the meanest peasant to the gayest butterfly at court, know just as much of God their Governor. They know not, they do not in the least suspect, that he governs the world he has made; that he is the supreme and absolute Disposer of all things, both in heaven and earth. A poor heathen—though a consul, a prime minister—knew *Deorum providentia cuncta geri;* 'that the providence of God directs all things.' *Providence!* What is that? Do you know any thing about it? 'Yes, I do; I never denied a general providence.' *A general providence!* What do you

mean? What is a general that includes no particulars? What is a whole that does not contain any parts? It is a self-contradiction, it is arrant nonsense. Either, therefore, allow a particular providence, or do not pretend to believe any providence at all. If you do not believe that the Governor of the world governs all things in it, small and great; that fire and hail, snow and vapor, wind and storm, fulfill his word; that he rules kingdoms and cities, fleets and armies, and all the individuals whereof they are composed—and yet without forcing the wills of men, or necessitating any of their actions—do not affect to believe that he governs any thing, or has any thing to do in the world. No; be consistent with yourself. Say that, as Nature produced, so chance governs all things."

On page 701, of Vol. vi, he says: "The doctrine of a particular providence is what exceeding few persons understand; *at least not practically*, so as to apply it to every circumstance in life. This I want, to see God acting in every thing, and disposing of all for his own glory and his creatures' good."

How true it is now, that exceedingly few persons do understand the doctrine of a particular providence, at *least practically!* That word—practically—is, in this instance, full of meaning. It is no uncommon thing to hear men affirm a *particular* providence in general terms, and then deny the doctrine in its application to rising events. They say, generally, that hail and fire, winds and floods, are God's ministers, fulfilling his word; yet the moment they hear a pious man ascribe his own prosperity or adversity to God's immediate agency in the control of these elements, so as to procure his weal or his woe, "*they are done.*"

So it was with B. We rode with him to camp-meeting. We wished to reach the ground by three o'clock, P. M. Our harness broke, and we did not

arrive until four. We urged that Providence delayed us one hour on the way. "No," said he, with vehement earnestness, "that is pure Calvinism—God has *nothing to do with such* little things."

He was in his clerical novitiate. Soon after he reached the ground, he was invited to preach. He did so—and, in his introductory prayer, he thanked the Lord *six several times* that "thy *good providence* has brought us together *this evening* to worship thee in this woody grove." We thought of Wesley's remark, that the doctrine of a particular providence is what exceeding few persons understand, at least practically; but we rejoiced to find that this young preacher, in the heat of his devotions, lost sight of his philosophy, and confessed in prayer what he denied in argument. But let us return to Mr. Wesley. In Vol. vi, again, page 784, he says:

"We can not impute too much to Divine providence, unless we make it interfere with free agency. I suppose that young woman, by saying she did not believe that God had any thing to do with it, only meant that the passion itself was not at all from God, but altogether from evil nature; she could not mean that God does not, in a thousand instances, draw good out of evil; yea, that he may not sometimes permit us to be *overtaken in a fault, to preserve us from a greater.*"

Will those of our Calvinistic brethren, who accuse *us* of change, of "coming over," and of becoming "more enlightened," consult this paragraph? Surely *they* are becoming enlightened on the subject of Methodism and its doctrines, and much they need. When have they heard or seen from the lips or pens of Methodist preachers, any sentiment bordering so closely on Calvinism as this? Probably there are

scarcely ten Methodist divines at this day in all America who would adopt that language, without qualification, as their own. And yet it is not Calvinism. Between it and Calvinism proper, in its doctrine of Divine efficiency, there is a gulf as broad as that which separates Dives and Lazarus. Calvinism insists that God hath fore-ordained some men and angels to dishonor and wrath, out *of his mere good pleasure*, and to the praise of the glory of his justice—and that by his providence he governs all these reprobate creatures, and all *their actions*—and that he suffered them to fall into sin and damnation; limiting and ordering (their fall, and) all their sins, to his own glory. See questions 12th, 13th, and 19th, and answers, of the "Larger Catechism."

Let us illustrate Mr. Wesley's proposition by example: On a certain day A. B. is tempted to commit a flagitious crime. The principal check is not from conscience, which is seared, but from pride, which dreads detection and disgrace. Now pride is a sin; but on this occasion, according to Mr. Wesley's supposition, all the restraints upon his pride may be removed by Providence, that its utmost power may check the sinner, and withhold him from the commission of a flagitious crime.

In this instance the motive of Providence is assumed to be the ultimate good—the salvation of man. It differs from Calvinism then in this, that in the former case the sinner is said to be *permitted* to fall into a smaller fault, *to avoid* a greater, in the latter he is *decreed* to fall into a smaller fault, as *a step to* the greater.

Although, then, we could not subscribe to Mr. Wesley's proposition, and think it should be received with some grains of allowance; yet it is far enough from being the Calvinistic view of the doctrine of Divine efficiency. An honest Calvinist, who understands the "Confession of Faith," would deem Mr. Wesley's remark downright heresy.

We think it is made evident enough that Mr. Wesley believed and taught the doctrine of a particular providence. Whoever will consult his writings, will find that he labored, in an age and in a Church which had nearly exploded the doctrine from creed and memory, to rescue it, and thus restore the presence of a God almost exiled from the world, to the hearts of men.

II.

We have presented Mr. Wesley's views; and so, we trust, have convinced impartial readers that modern is the same as ancient Methodism, so far as the doctrine of a particular providence is concerned; or at least that the Methodists, so far from being more, are, if any thing, less Calvinistic than their founder was. If there has been any change, it is such as Calvinism would pronounce *sinister*. Let us now turn to Fletcher, of blessed memory, and ascertain his views. Vol. ii, page 229, Mr. Fletcher says:

"Mr. Toplady goes on: 'The exempting of some things and events from the providence of God, by referring them to free-will, etc., is another of those black lanes, which lead, in a direct line, from Arminianism to Atheism.' This is a mistake all over. By the doctrine of moderate free-will we exempt *no event or thing* from the providence of God; for we maintain, that as

God's power made free-will, so his providence rules or overrules it in all things. Only we do not believe that *ruling* or *overruling* implies 'necessitating, overpowering,' or 'tricking,' when judgments, punishments, and rewards are to follow."

"By the doctrine of free-will we exempt no event or thing from the providence of God." Then does Mr. Fletcher maintain that *every* event, great and small, is intimately blended with providence. How else is *no* event *exempted* from providence? But the question is, how blended? Calvinism answers, as cause and effect; or as efficient ordination, and its dependent, inevitable result. But Arminianism says, "As God's power made human will free, it does not by after providence invade its freedom, rule or overrule it in all things," yet in such a manner that "overruling does not imply necessitating" the soul to sin, and its following punishments.

Mr. Fletcher explains more at large, in reply to various insinuations of Mr. Toplady, on pp. 477–78, Vol. ii.

"If you ask how far God's providence is concerned about sin, we reply, that it is concerned about it four ways.

"1. Before sin is committed, Divine providence is engaged in *morally* hindering the internal commission of it. In order to this, God does two things: *first*, he forbids sin by natural, verbal, or written laws. And *secondly*, he keeps up our powers of body and soul; enduing us with liberty, whereby we may abstain, like moral agents, from the commission of sin; furnishing us besides with a variety of motives and helps to resist every temptation to sin; a great variety this, which includes all God's threatenings and promises; all his exhortations and warnings; all the checks of our consciences, and the strivings of the Holy Spirit.

"2. When sin is committed in the intention, God frequently prevents the *outward* commission, or the *full* completion of it, by peculiar interpositions of his providence. Thus he hindered

the men of Sodom from injuring Lot, by striking them with blindness; he hindered Pharaoh from enslaving the Israelites, by drowning him in the Red Sea; he hindered Balaam from cursing Israel, by putting a bridle in his mouth.

"3. During the commission of sin, God's providence is engaged in making it, in setting bounds to it, or in overruling it in a manner quite contrary to the expectation of sinners. When Joseph's brethren contrive the getting money by selling him into Egypt, God contrived the preservation of Jacob's household. Thus, when Haman contrived a gallows to hang Mordecai thereon, the Lord so overruled this cruel design, that Haman was hung on that very gallows.

"4. When sin is actually committed, the providence of God, in conjunction with his mercy and justice, is employed, either in using means to bring sinners to repentance, confession, and pardon, or in inflicting upon them such punishments as seem most proper to Divine wisdom.

"Evangelically and providentially opening the way for the return of sinners, and repaying obdurate offenders to their face, make one-half of God's work, as he is the gracious and righteous Governor of men. We can not doubt it, if we take notice of the innumerable means by which conversions and punishments are brought about. To touch only upon *punishments;* some extend to the sea, others to the land; some spread over particular districts, others over whole kingdoms; some affect a whole family, and others a whole community; some affect the soul, and others the body; some only fall upon one limb, or one of the senses, others upon the whole animal frame, and all the senses; some affect our well-being, others our being itself; some are confined to this world, and others extend to a future state; some are of a temporal, and others of an eternal nature. Now, since providence, in subserviency to Divine justice, manages all these punishments, and their innumerable consequences, how mistaken is Mr. Toplady when he insinuates that our doctrine supposes God to be an idle spectator while sin is committed!"

In more general terms, the doctrine of a particular providence is asserted in Vol. iii, page 210:

"If you admit, with Epicurus, the being of a God, without admitting an overruling providence; if you believe not that the

Creator is an all-powerful Parent, and as such, peculiarly attentive to the concerns of his immense family; you then destroy all confidence in the Supreme Being; you take from the righteous their chief consolation in adversity, and from the wicked their chief restraining club in prosperity.

"Mutilate this important doctrine by admitting only a general providence, and you destroy the particular confidence which holy men indulge, that God dispenses to his children, according to his unsearchable wisdom, both prosperity and adversity; that he listens to their supplications, and will finally deliver them out of all their afflictions. You trample under foot the most powerful motives to resignation and patience; you nourish discontent in the heart, and scatter the seeds of despair among the unfortunate. Yet all thist is done by many inconsistent advocates for morality.

"Heathens themselves were perfectly convinced that the practice of morality was closely connected with the above-mentioned doctrines. Cicero, in his book concerning the nature of the gods, seems to apprehend, that the whole edifice of morality would fall to the ground, were the doctrine of a particular providence to be taken away: 'For,' says he, 'if the gods observed not what is transacted here below, what would become of religion and holiness, without which human life would be replete with trouble and confusion? I am persuaded that, in banishing the fear of the gods, we should, at the same time, banish from among us good faith, justice, and all those other virtues which are considered as forming the basis of society.'"

This phrase, *a particular providence*, had in Mr. Fletcher's day, as it still has, a fixed and distinctive meaning. It was used by Wesley and Fletcher in precisely the same sense; and if Mr. Fletcher neglected to explain it in the most cautious manner, it was because it was so well understood as to need no explanation. By adverting to the language of Mr. Wesley, in a former number, and examining it side by side with the language of Fletcher, there will be no difficulty in gathering what they both believed concerning a particular providence; namely, that

every event *occurs* by the *energy*, or is *assumed* in the comprehension, of that providence, and is made to work for the good of all who love God, and illustrate the attributes of the supreme Lord.

Dr. Coke, in various parts of his Commentary, assumes this doctrine; and especially in his note on Matt. x, 30, 31, where he uses the term *universality*, in the sense of *particular*, as any one will perceive by careful attention.

Dr. Clarke, in his Christian Theology, is more full, and inculcates this wholesome doctrine with sufficient explanations, and in a strain of high devotion. He thinks that God has not only a general, but "a particular providence, *adapted* to *every* occurrence, and applicable to all possible varieties of *persons*, place, and circumstance." He says that "nothing can occur to which God can not adapt a particular influence, by which that occurrence shall be so directed or counteracted as to prevent the evil and produce the necessary good." He believes that the providence of God—so we understand him—touches every thing, *bears* on every thing; whether it be matter, or the portions of matter; in large, or in the minutest portions of it; and on all the *acts* of his creatures, not to *produce* them, but to comprehend them, *as creature actions* in the great scheme of his wisdom, and control their *relations* to other creatures and events, as seems to him least injurious and most beneficent. "God," says he, "disposes and governs the affairs of the universe, descending to the *minutest particulars*, and managing the whole by directing and influencing all its parts."

"Directing the whole by influencing all its parts;" as, for example, in the formation of the cloud he influences each particular of the floating mass, and in directing the course of the whirlwind he influences each particle of the invisible agent, which sweeps along in the path marked out, to speak in a figure, by the Divine hand.

It may be objected that this view of providence makes void the law of nature, and renders the language of philosophy, consecrated by the use of ages, glaringly improper, and almost atheistic. We answer, such a result could be reached only by rendering the uniformity of nature uncertain, and thereby impairing the confidence of rational beings in its stability; that is, in destroying, or at least seriously disturbing, the connection of cause and effect. Now such a supposition entirely mistakes the whole theory of a special providence. The agency of God in the government of material nature according to fixed and uniform laws, and the doctrine of his special interference in the form denoted by the term *special providence*, are perfectly harmonious. For consider: 1. The sphere of a special providence lies not so much in the established laws of nature, as in the facts and events of human society. 2. Where a special providence involves a direct interference with the laws of nature, it is not to violate, suspend, or contract those laws, but to modify and direct their operations. For instance, a drought may bring a famine, and the famine may be the chosen method of punishing a nation. But in order to a drought, no law of nature needs be violated, or rendered the less trustworthy no faith

in the stability of nature needs be disturbed. The laws of evaporation and the meteorologic conditions of the atmosphere could be easily directed so as to produce drought and famine, without offering the least violence to the laws of nature. The same principle may apply in all other cases, whether in the inorganic or organic world. 3. Miracles constitute the largest, we may say the only, exception to the uniformity of the laws of nature, but they were so distinctly guarded and defended, as to their object and frequency, that no possible danger can arise from them by way of impairing human faith in the stability of nature; no man is in danger of venturing his life in walking on the water because Jesus did, or withdrawing confidence in the ordinary methods of livelihood or cure, because Jesus fed the multitudes by miracle and cured the sick by his word. 4. The whole object of special providence is moral, for the manifestation of Divine paternal tenderness, and the encouragement of piety and virtue, and the happiness of the human race. It is a mode of Divine dispensation rendered necessary by the contingency of human actions, by the infirmity and ignorance of human nature, and the depravity of the human heart. It is part of the moral government of God in its reformatory and protective application. In his government, as in all just human governments, the maxim obtains, that the laws were made for man, not man for the laws. Whoever admits the transcendent excellence of the human soul over brute instinct, and the infinite superiority of a moral government over that of mere instinct and appetite, will find no difficulty in the

doctrine that God administers the government of the world, adapting it to the physical condition of man, with a view to his highest moral culture and happiness, which is all that is implied in the doctrine of a special providence.

But the objection we are here noticing is not the only instance in which the philosophy of earth and of heaven have been found to differ. Atheism has changes of raiment. An ample wardrobe was its portion from the beginning; and it can dress itself in as many colors, and tune its pliant voice to as many strains—in any meter that suits taste and times—as Satan, by his best skill and diligence, has been able to invent with the study and experiments of six thousand years. Happy for us if, knowing the Scriptures and the power of God, "we be not ignorant of his devices."

III.

The word *providence* is from *pro* and *videre*, and signifies "*to look after, or see to;*" and in theology it denotes that care which God exercises over his creatures. It embraces Divine agency in three forms, namely, *creation*, *preservation*, and *control*.

We must distinguish the creative acts of Providence from the six days' work of Jehovah. The latter originated, or brought into existence, this world, and the species of beings which inhabit it. The former produce the means of sustaining and perpetuating these species of beings. They are done in secret, as it were. No open voice commands, and no song or shout of the sons of God accompanies these life-giving acts of

providence. They spring forth amidst the solemn stillness of Nature. To devout minds they are no less, on that account, the tokens of God's creative energy.

To illustrate this feature of providence, we introduce the following thought from a sermon on Providence by an aged traveling preacher. It is taken second-hand from one who heard the discourse, and it may not be penned in the very words of the preacher; but it is in substance as follows:

"My coat," said the venerable man, "is much more the gift of God than though my Heavenly Father had sent it to me by a company of angels from heaven. For, in the way I received it, God has been employed in preparing it for months. First, he formed the sheep. Then he breathed on the fields with the breath of Spring, and produced the green grass for the sustenance of the sheep. Next, he brought out the fibers of the fleece, and furnished the material for my garment. Lastly, he gave the spinner, the weaver, the fuller, and the tailor the skill by which the material was fashioned into cloth and fitted to my frame. When, therefore, I got my garment, it had passed through the hands of my Heavenly Father some half a dozen times."

These remarks of the preacher illustrate our views of the creative energies of Providence. When the Lord causes grass to grow for the cattle, and herb for the service of man, he puts forth creative energies; and, in a form which we denominate providential, because the end to be subserved is the sustenance of his nobler creatures.

But, secondly, providence implies *preservation.* We mean by this tha tGod directly interposes to preserve the lives and the happiness of his creatures. This is what is denominated "a particular providence." We will adduce some examples.

Not long since two miners, Verran and Roberts, were sinking a shaft, and had reached to a depth of ten fathoms from the surface. They had one day drilled into the rock, inserted the fuse, and tamped it ready for blasting. On these occasions the men are drawn up by a windlass, and, as there are only three in a corps, there is only one man at the brace, and he can only draw up one at a time; consequently, after the whole is ready one man is drawn up, and the kibble lowered ready to receive the last, who has to put fire to the fuse, and then both men at the windlass draw him up with the utmost speed, in order that all may get out of the way when the explosion takes place, which is sometimes so violent that large stones are thrown up at the top, carrying with them part of the roller and windlass to a considerable height. It unfortunately happened that, as the safety fuse with which the hole was charged was longer than was necessary, they inconsiderately took a sharp stone to cut a piece of it off, and ignition immediately commenced. They both flew to the kibble, and cried out to the man at the brace to "wind up;" but, alas! after trying with all his might, he could not start them. At this moment—when the hissing of the fuse assured them that their destruction was within half a minute—Verran sprang out of the kibble, exclaiming to his comrade, "Roberts, go on, brother, I shall be in

heaven in a minute!" Consequently, Roberts was drawn up, and Verran threw himself down, and placed his devoted head under a piece of plank in one corner of the shaft, awaiting the moment when he should be blown to atoms.

Just as Roberts got to the brace, and was looking down with trembling apprehension on the fate of poor Verran, the whole went off with a tremendous explosion, and a small stone struck Roberts severely on the forehead as he was looking down the shaft. To the inexpressible surprise and joy of the men at the brace, they heard Verran cry out, "Do n't be afraid, I am not hurt!" Roberts immediately descended, and found that the great burden of the blast was thrown in every part of the shaft except the corner where poor Verran was coiled up.

This occurrence produced a state of serious feeling in the neighborhood, and was considered, as it must be by all but infidels, a direct, if not a miraculous, interposition of Providence. To contradict this would be atheistical. We know of little difference between discrediting the existence and denying the providence of God.

We derive our being from God. He who creates must preserve. The uncreated or self-existent needs no preserver. To live is the law of his nature. He *must* be, and must be as he *is*, without the possibility of change. But the creature exists by the will of his Creator, and by that will he must continue to be, or not to be. A creature has no inward principles of being; he is like the stream which flows only by the supplies derived from its fountain.

In preserving his creatures, God uses certain instru-

ments, but these are effectual only *in his employ*. We must not regard the instruments as the agent, or, while we remember his ministers, forget Jehovah who makes them subserve our good—who "upholds all things by the word of his power."

In preserving, or afflicting us, God exercises *control* over all other creatures. He restrains wicked men, who would injure us. He makes the incendiary, the slanderer, and the murderer afraid to execute their malicious designs; or, if he chooses that we shall suffer, removes his restraints, and they become the willing ministers of his displeasure. He governs the beasts of the forests, and when he pleases shuts the mouth of the lion, as he did when Daniel was in the den. He holds all the elements of nature at command, and can render the most destructive harmless, as he did the heated furnace when his chosen walked in its glowing fires.

As instances of such controlling acts of providence we present the following facts. The first is from Rev. John Newton's brief account of his own life. He says: "When our trade was finished, and we were near sailing to the West Indies, the only remaining service I had to perform in the boat was to assist in bringing the wood and water from the shore. We were then at Rio Cestos. I used to go into the river in the afternoon with the sea-breeze, procure my loading in the evening, and return on board in the morning with the land-wind. Several of these little voyages I had made; but the boat was become old, and almost unfit for use. This service was nearly completed. One day, having dined on board, I was preparing to

return to the river as formerly. I had taken leave of the captain, received his orders, was ready in the boat, and just going to put off, that is, to let go our ropes, and sail from the ship. In that instant, the captain came up from the cabin, and called me on board again; I went expecting farther orders; but he said he '*took it into his head* that I should remain that day in the ship.' He accordingly ordered another man to go in my place. I was surprised at this, as the boat had never been sent away without me before, and asked him the reason. He could give no reason but as above; that so he would have it.

"The boat went without me, and returned no more; she sunk that night in the river, and the person who had supplied my place was drowned. I was much struck when we received news of the event the next morning. The captain himself, though quite a stranger to religion, so far as to deny a particular providence, could not help being affected; but he declared he had no other motive for countermanding me at that time, but that it came suddenly into his mind to detain me."

Those who are acquainted with the history of John Newton will find, in his subsequent career of exemplary devotion, and of extensive usefulness in the ministry of the Gospel, an additional reason for considering him, in the above passage of his life, under the guidance and protection of Providence.

The second is of recent origin: "About four months ago there came into Wayne county, North Carolina, a young man of the name of Grimsley, who formerly lived there, but who had been absent for

many years. Shortly after his return, he engaged himself to a Miss Martin, of that county, and their marriage was to have taken place in a few days. Four or five days previous to that time, Miss M. was making up her wedding bonnet, and, requiring some paper for the lining, while in search of it, she found a newspaper published two years ago in Mississippi. In cutting up this paper, her eye lit upon an advertisement by the Governor of Mississippi, offering a large reward for two men charged with a murder in that State, one of them named Grimsley, and agreeing precisely in description with the man to whom she was about to be married. She immediately called her brother's attention to it, who at once called upon Grimsley for an explanation. Grimsley denied knowing any thing about it, and said he could prove that he was not in Mississippi at the time of the murder, by persons at Snow Hill, Greene county. The brother accompanied him to Snow Hill; but, on their arriving there, not a soul knew him. He then said that he could establish his innocence by persons living at another little village in the same county. There they also repaired, and with the like success, no one knowing any thing of him. They then returned to Waynesboro, where a warrant was issued against Grimsley, and he is now in jail at that place, awaiting the demand of the Governor of Mississippi. Since his confinement, he has acknowledged that he was present when the murder was committed with which he is charged in the advertisement as a participant, but denies that he was engaged in it."

Mark the circumstances of this development. In

making up her wedding bonnet, just before the time appointed for her wedding, she needs some paper, and in hunting it lights on an advertisement *two years old*, which betrays to the family the base character of her suitor, and saves her from destruction. Surely this young lady will never forget that her "ways are ordered by the Lord."

The providence of God is over nations as well as persons. This can not be disputed. He who governs every part, of course governs the whole. If each element, then the mass composed of those elements, is inevitably under the ordering of Jehovah. And inference aside, the Bible is explicit on this point. In it the very title of Jehovah is "King of kings, and Lord of lords"—by which we are taught that monarchs and their dynasties, involving the most common occasions of national good or evil, are his willing or unwilling instruments to bestow prosperity and happiness, or to inflict chastisement upon empires.

Providence, then, comprises those *creative*, *preserving*, and controlling acts of the Godhead by which he carries on the government of his kingdom, bestows good, inflicts evil, and overrules all to his own glory, and the best interests of his creatures—and this without impairing the freedom of his rational subjects.

Such a providence relates to special occasions and ends of individual life no less than to national or general concerns, and while it *controls* forces, does no violence to the established order of nature. Indeed, all order in nature, and all labors of nature, are but the uniform operations of the same Divine power upon matter. True faith sees God every-where, in

every thing, God in his personality operating in his manifold methods to give existence, motion, order, and beneficent design to the works of his hands. True faith applies the promise of Divine care to all the minute affairs of life. Its motto is:

> Through waves, and clouds, and storms,
> He gently clears thy way;
> Wait thou his time so shall this night,
> Soon end in joyous day.

This is not against reason, while it is precisely congenial to the felt longings of the heart and the universal necessity of our race. The 104th Psalm celebrates the special providence of God over all his creatures, while the 107th Psalm teaches the same doctrine in its application to the human species.

"*Our Father who art in heaven!*" This is the language of devotion. The spirit of faith is a filial spirit. It cleaves to God with a comforting conviction that he is a parent. The spirit of faith exclaims, "Abba, Father!" with a calm and delighted confidence, which none without experience can in any manner conceive. Faith brings the soul to God. It not only opens to the believer a close and clear *vision* of Deity, but it produces a sense of God's intimate presence, of his unceasing watchfulness and unremitted regard. It moves the soul to look for guiding and sustaining aid to his eternal power and love. Faith is the best expounder of such Scriptures as the following: "In him we live, and move, and have our being;" "Without me ye can do nothing;" "Cast all your care on him, for he careth for you;" "If God so clothe the grass of the field, which to-day is, and to-morrow is cast

into the oven, will he not much more clothe you, O ye of little faith?" "Therefore, take no thought, saying, what shall we eat, or what shall we drink? for after all these things do the Gentiles seek, for your Heavenly Father knoweth that ye have need of all these things;" "I will not leave you comfortless, (orphans,) I will come unto you;" "Every good and perfect gift is from above, and cometh down from the Father of lights."

These texts inculcate the doctrine of a particular providence. They are, on the part of God, verbal pledges to us his children of his unremitted and minute attention to our specific wants—to every class of wants, whether they press upon the inward or outward man—whether they assail us through the senses, or by other channels of approach to the soul. We are taught to commence our devotions with the address, "Our Father!" and how naturally does this confiding language point us to the care of an ever-watchful Providence! Filial trust looks to such a Providence. It implies a solicitude or watchfulness on God's part, proportioned to the exigencies of want and danger which beset his dependent children. The more helpless and exposed the child, the more assiduous are the attentions of its parent. It violates analogy, therefore, to say, as thousands do, that "God regards not our little interests," especially when this is affirmed in relation to the forming stages of our moral constitutions.

From the actions of this life our eternity must receive its stamp or coloring. And how can any thing be viewed as trifling, which is confessed to be primi-

tive or seminal in its relations to that eternity? Of all beings in the universe, man may reasonably claim the special regards of his Maker; not surely for his merit, but from his moral position; because he is a probationer, restored to trial and to hope; because he is a canditate for the purity and bliss of which Satan the destroyer has despoiled him. If, either of purpose or by inattention, God should suffer to pass uncontrolled occurrences which must bear on the happiness of angels and the interest of heaven, we should consider it an error—we should account it an instance of gross malfeasance or misfeasance in his high office. But even that were not so serious a *laches* in the supreme Executive as inattention to probationers, whose actions bear not on present ends, but, like suffrages at the polls, look to the future—to an interminable future.

We repeat that a spirit of filial confidence in God implies a particular providence. And surely the Scriptures inculcate this spirit. If there were nothing on this point but the introduction of that form of prayer given by Jesus to his disciples, it would be conclusive. Is God our Father? Then will he not disregard the least wants or exposures of his children. To assume otherwise infinitely disparages Jehovah.

It is a blessed state to have this firm trust in Providence—to enjoy a persuasion that God is always near us as our guide and our shield. We should study the Scriptures to ascertain what they teach on this important theme. Having ascertained, we should learn to avail ourselves of its practical benefits. We should be prepared to make it our sudden refuge in all threaten-

ing and calamitous emergencies. O let us come to feel that God's presence always surrounds us, and that his arm is stretched forth day and night in our behalf! The most pious and intelligent divines of every age have cordially embraced and earnestly inculcated this doctrine. To reject it is gross infidelity. It is doing violence to God's Word, and to the monitions of God's Holy Spirit in the soul.

The world cries out "enthusiasm," when God's children avow this doctrine, especially when they set it forth in connection with examples illustrative of its bearing on human interests. The following instance of this sort, in which the gracious interposition of Providence is the only possible *philosophical* assumption—to say nothing of the principles of religion—provoked much derision on the part of silly infidels. We present it to our readers, as nearly as possible, in the language of the excellent man whose escape it records, and from whose lips we received it.

"I was lately riding a spirited horse on a cold Winter's morning, to attend a funeral some miles distant. During the night it had rained and frozen, and the road was glare and dangerous. In an effort to check my horse, the bit broke, and the beast no sooner felt his liberty than he rushed forward at his best speed. I endeavored at first to blind him with my hands, and then to check him by pinching his ears; but all this only exasperated the animal. As a last resort, I loosened my feet from the stirrups, and prepared to leap to the ground. But just on the eve of this perilous adventure, it occurred to me that the force of the fall on the frozen earth would be fatal, and I concluded to

keep my saddle, and commit the issue to Providence. The horse was now approaching the town, and I judged that by some sudden start or contact I and my horse were both likely to be killed. Suddenly it occurred to me '*pray!*—pray to God to stop the horse.' For a moment I hesitated to look for so special a mercy; but the impression returned, 'pray,' with still more force, and with a mind as calm as though I had been kneeling in the closet, I lifted up my heart in supplication, and asked God to interpose. Scarcely had I breathed my petition till the horse stopped as suddenly as he could have done with safety to the rider, and stood as quiet as a lamb. I dismounted, fashioned the throat-latch into a bit, adjusted the bridle, turned back, collected my umbrella, hat, portmanteau, etc., which were scattered along in my wake, and proceeded on my journey in peace."

Was it unreasonable in my friend to ascribe his preservation to God's providence, and render praise to his almighty Preserver?

Another incident illustrative of the special care of Providence was related to us in the following circumstances. Seated in a coach with myself and family, in 1840, was Mrs. K., an accomplished and devout lady in the decline of life, who had long ago learned to trust in God. We were returning from an excursion in the country. Either the coachman was careless, or the horses were difficult to manage. As we passed down a hill, in a narrow passage, the left wheels ran upon a bank, and for a half a minute the coach was so near upsetting that it seemed to be *exactly balanced* on its right wheels It finally settled

to its proper position. With gratitude for our escape we began to talk about former perils.

"In early life," said Mrs. K., "I was afraid to ride in a carriage. But we had a gentle horse, which I dared to drive by myself, though I was afraid of all other horses. Going abroad one day, I came to the top of a hill, long and steep, with a high bank on one side, and a ravine on the other. Half-way down the hill was a loaded cart, moving after the tread of two lazy oxen. Just as I was commencing the descent, my horse started, and rushed down the hill. The first thought was, 'I am lost!' But instantly my mind settled down into sweet composure, and looking to God with confidence, my heart exclaimed, '*I am safe!*' I dropped the lines, and grasping each side of the carriage, which was now going at a rapid rate, I looked at the cart before me as unconcerned as though I had beheld it from my window, though I perceived no way of escape. The horse took in between the bank and this lazy vehicle. One front wheel of the carriage struck the cart, and the other was buried in the bank. The horse at the same instant broke loose from the carriage, and ran on, while I was left sitting in composure in my upright carriage—one wheel buried in the dirt, and the other locked in the cart, now standing still. From that hour," said Mrs. K., "I have never been afraid to ride in a carriage, nor am I easily alarmed at any eccentric or threatening motions of horse or vehicle."

VIII.

FAITH NOT MERE SPECULATION.

HOW does the creature obtain or receive the benefits of redemption? Is the redeeming act of Christ, *ex vi ipsius*, or of its own force, salvation to the human soul? We certainly think not. Contrariwise, to some Christ preached is a "stumbling-block," to some "foolishness," to some a "savor of death unto death;" but to others he becomes the "wisdom of God," and "the power of God unto salvation." And he becomes the wisdom of God and the power of God unto salvation "*to every one that believeth.*" Faith is that according act of the soul on the part of the subject, by which this redemption is applied. So the Scriptures constantly affirm; and the history of man, of his fall, of his continued moral defection, and its causes, confirms the doctrine. His fall in the garden was by *unbelief* of God, through the seductive persuasions of the serpent. When restored, it was by faith in God's promised Messiah; which faith was both encouraged and proclaimed by the sacrifices of the altar. The righteousness of the patriarchs and prophets was the righteousness of faith. "Abraham believed God and it was accounted unto him for righteousness." Unbelief has ever been considered the grand and fatal sin of our race. The discrediting of the Word of God, and the contempt and persecution of its messengers, are every-where in

the Old Testament represented as the chief offense of the human family. In the New Testament, the loss of privileges and the gain of privileges are attributed to unbelief and to faith. The Israelites are broken off from the Church like a withered branch from the stock, through unbelief; and Gentile converts are grafted in by faith. And the promise is made that the Israelites, if they continue not in unbelief, shall be restored to the stock again. Once more—faith is directly proposed as a condition of our salvation: "He that believeth, and is baptized, shall be saved;" "Believe on the Lord Jesus Christ, and thou shalt be saved." Unbelief, on the other hand, is announced as fatal to the soul: "He that believeth not shall be damned." The Apostolic epistles confirm the doctrine of salvation by faith. Read the letter of Paul to the Romans. This doctrine commends itself to every humble mind for the following reasons:

1. It invites man, in his most depraved estate, to activity in religious pursuits. Knowledge is essential to faith. As in science, themes must be proposed, and propositions advanced, and illustrations (if need be) offered, in order that the just demonstrations of truth may follow; so in religion, there must be theme, and proposition, and illustration; and these the Scriptures give us. Now who does not see that it becomes necessary to inspect the Holy Scriptures diligently and devoutly, in order to discern the themes, propositions, and illustrations therein spread forth to the speculation of the mind? It is not ours to affirm the impossibility of salvation without the

Scriptures. Nor is it ours to allege that one who might have read the Bible, and refused to do it, can in no case be saved. But it is ours to declare, that the man who seeks no religious instruction in a land of Bibles and sanctuaries, has placed himself as far from the mercy-seat of God as man can ever go, till he descends to hell. So far as man can judge, he is in as unfair a way to obtain that faith which is unto salvation, as is the scholar to become a good geometrician without inspecting the postulates, and axioms, and theorems of that science. See, then, in this view of faith, what a field it opens for the exertion of the intellect! See how it gives man something to do, and calls into most earnest and anxious strife all the energies of his ever-active mind! But there is another reason why the doctrine of salvation by faith commends itself to the approbation of man; and that is—

2. Because it does not consist in *speculative knowledge alone*, but also in a happy state of the affections. On this point we would rather speak "as becomes the oracles of God," than intermeddle with metaphysical distinctions. The Scriptures speak of "believing with the heart unto righteousness." When the eunuch asked baptism of Philip and of the Holy Ghost, the reply was, "If thou believest with all thine *heart* thou mayest." In another Scripture, faith is represented as "working by love." Surely these texts are plain, and stand uncontradicted in their import. The first declares that "man believes with the heart unto righteousness;" the second *requires* that belief *with* the heart; the third affirms that faith works by love. This doctrine will be rendered more reasonable by

considering the different articles of Christian faith, and the mode by which various religious truths, embraced in these articles, may be confirmed in the mind. Some religious truths are believed upon bare speculation, and these we would call the postulates of *religious science.* Such as, "*There is a God.*"

Others are accredited upon testimony and speculation *combined.* As, God created the heavens and the earth, God is wise, God is omnipotent, God is good.

Others are believed from testimony alone. As, the Messiahship of Jesus Christ—his crucifixion, burial, resurrection, and ascension. So with historical details generally.

Other religious truths are believed from testimony and experience. As, "There is no peace to the wicked;" "Being justified by faith we have peace with God through our Lord Jesus Christ;" "Great peace have they that love thy law." Now, in these cases the matter set forth by the testimony of God lies in experience. And if experience do not accord with that testimony, it is all in vain to expect a cordial belief of the testimony itself. No man will believe that the love of God is shed abroad in his heart by the Holy Ghost given unto him, upon bare testimony, even though it be the testimony of God, if he is absolutely unconscious of such love. But if God has testified of the blessedness of such love, and experience confirms it, the whole heart yields its assent to the testimony. "He that hath *received* his testimony hath set his seal [to it] that God is true."

Here we would observe, that faith, such as constitutes the Christian, embraces *all* the testimony of God,

and *cordially* embraces it. It as cordially receives the testimony of God concerning the creature, as concerning the Creator. To believe that there is a God, a Messiah, a heaven, and a hell, is no better than infidelity if we stop here. Devils believe all these things, and remain devils still. To be Christians we must go further than they. We must believe all that the Scriptures assert concerning our depravity, our danger, our ill desert. We must believe, that "except a man be born again he can not see the kingdom of heaven;" "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit." We must believe that the kingdom of God is righteousness, peace, and joy; that we, believing on the Son of God, have the witness in ourselves; that the Spirit itself beareth witness with our spirits, that we are the children of God. Now, how can we believe these things? Some of them, we acknowledge, are *seen* to be true, some are to be admitted upon bare testimony, but some of them can never be believed with the *heart*, or *heartily*, till they are *felt* to be true. That is, the testimony of God concerning them must have but a slight power over us, till experience corroborates that testimony. This applies to all those subjects which involve the human feelings and conciousness. In all such cases faith must advance and develop by gradational steps of experience, till it enwraps the soul and absorbs the faculties in a true evangelical heartiness. Faith in the statement, "In the beginning God created the heavens and the earth," may be as complete before conversion as afterward, as perfect in a sinner as a saint, because it requires no

change of the moral affections to make the evidence of it comprehensible. But faith in the statement, "There is, therefore, now no condemnation to them which are in Christ Jesus," can never become perfect but by an experience of that being "*in Christ*," wherein the import of the testimony lies. Our assent to the truth, antecedently, may and must be sufficient to authorize and encourage experiment, but it can never be complete without experience. If God has borne testimony to our guilt and wretchedness, and our painful consciousness has set its seal to its truth, we may also advance through repentance to the higher trust in our offered Savior, and demonstrate by experience the testimony of God as to all the blessedness of pardon and reconciliation. In such a case the testimony is only as the diagram, and experience is the demonstration. A man who gathers up the theories of religion from the Holy Bible, does right as far as he goes, but if he stop here, he has not evangelical faith. The man who acquires a knowledge of the various geometrical definitions, postulates, and axioms, does right as far as he goes; but if he proceed no further, he will not be a scholar. He must pass from these to the demonstrations, if he would discern the beauty of the science. What *demonstration* is in geometry, such is experience in religion. It clears the heavenly science of a thousand mysteries, and establishes the faith of the Christian.

IX.

OMNISCIENCE OF DEITY.

ON this subject some would set forth and defend the views of Dr. A. Clarke. We think, however, that they select a theme which they would do as well to leave where the Doctor left it; and especially if they maintain the Doctor's views. The Doctor teaches that God's omniscience consists not in knowing all things, but in the ability to know them; just as his omnipotence consists, not of his doing all things, but in an ability to do them. He says: "As God can do many things which he does not choose to do, so he can know many things which he does not choose to know." We reply to this suggestion—

First. The Scriptures do not teach us that God does all things, but they do assert that God *knows* all things.

Second. The Scriptures often proclaim the suspension of God's acts, but they never hint at a suspension of God's knowledge.

Third. The word *omniscience* does not signify an *ability* to know, but it signifies *actual knowledge* of all things; whereas, on the other hand, the word *omnipotence* does not signify actually doing, but only an ability to do all things.

Fourth. It was an error, therefore, in Dr. Clarke—and, intimate as he was with the etymology of the words, it was a singular error—to compare omnis-

cience and omnipotence in the manner he did, for the purpose of illustrating the former by the latter. He might as well have said: As brown does not mean white, but only a lighter shade than black, so why may not white signify *not white*, but only a lighter shade than black? The difference between brown and white is not greater than the difference between omniscience and omnipotence, in the point of comparison instituted by the Doctor.

Fifth. Omniscience and omnipresence may be compared for the purpose of illustrating the significancy of the former, as they are resembling words. Let us observe, then, that omnipresence signifies God's *essential* and his *necessary* ubiquity, or his continued presence *every-where*. It does *not* signify his *ability* to be every-where, but his *being*, necessarily and always, every-where. None will for a moment conjecture that God does, or even can, at any time, withdraw his essential presence from the *minutest portion* of his vast universe, by choosing to be no longer omnipresent, any more than he can withdraw his presence from the *whole universe*, and, by choosing, cease to be at all. All will concede that God's existence is necessary; and they will concede that his omnipresence is as necessary as his existence, neither being dependent on his choice. But the science and the presence of God are co-extensive. He can no more limit the former than he can the latter. His science depends on his presence; and so long as he is *omni*-present, he must be *omni*-scient also. These attributes can not be severed.

It follows, then, that God's knowledge is as per-

manent and as extensive as his presence—and it is, therefore, infinite and immutable.

How glorious is this in the Lord God of Hosts! It makes him, as to intelligence, a fit governor of his creatures in heaven, and earth, and hell. These creatures are all, and ever, present to his mind, in all their states, and in all their actions. Past and future, temporal and eternal, are known to him by a vision as clear and as certain as that which scans the passing present. With God the past is not remembered. With God the future is not anticipated. To God all is near, nothing is remote. He is every-where—and of consequence all things are equally proximate to him in place. He fills all eternity—and of consequence all things are equally proximate to him in period. His knowledge, unlike that of his creatures, hath no change by increase or diminution—by loss or recovery. It ebbs not while he sleeps by night, to flow again when he wakes by day. It does never wax or wane. This boundless ocean is tideless and eternal. It embraces and retains, forever and ever, the infinite of space and the infinite of duration.

These remarks on the omniscience of Deity are made with all due reverence for him whose views they question. Blessed be the memory of Adam Clarke, whose very errors are almost hallowed by the sanctity of his life and the splendor of his genius. But why should we hallow his errors? His virtues win him enough of human admiration, and all his errors are needed to temper it. His name among men is as ointment poured forth; and he will shine as the stars, forever and ever. But to assume his infallibility

would wrong both him and his divine Lord. For he professed himself to be a man, and not God; and his favorite motto, which he delighted to inscribe on the front of every thing which he fashioned for public scrutiny, was, "By the grace of God I am what I am."

X.

MILLENNIUM, A STATE OF GENERAL HOLINESS.

IT is generally believed that a time is approaching, in which the Church of God shall attain a state of high improvement, and shall embrace in her communion a large portion of mankind. This belief encourages the friends of Zion in their prayers, and labors, and contributions. It rouses the zeal of Christ's ministers, and inspires the missionary with the high and holy purpose of consecrating himself, and all he has, to the service of the heathen. To strengthen these motives to self-sacrificing zeal, we should endeavor to form, as nearly as possible, just views of those prophecies which assure the Church of a state of millennial prosperity. What will then be the condition of the Church? This question is answered by the inspired penmen, in the prophecies of the Old and New Testaments. Two of these, Isaiah and John, have given to the Church the most clear and satisfactory testimony on this subject. We think, however, that commentators have not generally given to their language its most obvious and natural con-

struction; but have, by torture, almost silenced the oracles which they professed to consult, or at least have divested their language of its proper significancy. Look at the eleventh chapter of Isaiah, and compare it with the Apocalyptic description of the millennial glory. In the eleventh chapter of Isaiah there is, first, a description of Christ's lineage, person, attributes, and regal glory:

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."

The glorious effects of his reign are presented in metaphorical descriptions, from verse six to eight:

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den."

The ninth verse places us in a new position, from whence we take, as it were, a bird's-eye view of the state of the Church, and survey at a glance its inimitable beauty and glory:

"They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

When we read these graphic descriptions, and recollect that they do not flow from unchastened imaginations, but are sketched by the prophets of God, we can not but think that the popular estimate of the blessings of the millennium is quite too low. And if so, the Church suffers. The motives to self-sacrificing zeal in the great cause of evangelizing the world are weakened, and do not, can not exert a due influence on the minds and the hearts of Christians. We venture, at the hazard of being thought unduly fond of novelty in religion, to present an unusual, but, we believe, a Scriptural view of the millennium. Let those who would disparage it, attempt it by sound Scripture objections. We know that they who deny the doctrine of *Christian purity*, as held by the Methodists, and inculcated in the Bible, will, of necessity, demur. But we see no reason why we should object any thing but Scripture declarations—if such declarations can be found—against the views we here advance. Let it be recollected that two things are pledged to Zion to effect that blessed renovation for which the world now groans and travails, namely: The *power* of God is to be employed in this work; and the power of Satan to tempt and to seduce is to be *entirely suspended.* Now, reader, turn to the eleventh chapter of Isaiah, especially to the ninth and preceding verses, and place it before you as you read what follows.

It has often been questioned whether the millennium will be a state of perfection or only of improvement. It is believed by some that these prophecies were uttered under the influence of ardors which

were unfavorable to exact description, and that fancy, rather than sober vision, moved and guided the prophetic pencil. We object to this hypothesis. It depreciates too much the prophetic character; it reduces to scorn the Scripture revelation; and, last of all, it reproaches God himself. To mention these objections is sufficient. They will bear in every impartial mind the force of irrefutable argument. The chapter of which we speak refers to the millennium. In the first five verses the Messiah is described in the same glowing style as obtains throughout the chapter. And are we to assume that this description of the Savior is also a fancy picture? that the prophet in his ardor exaggerated the beauties and glories of Immanuel? The thought is profane. In speaking of this "rod from the stem of Jesse," crowned with the wisdom, and girded with the strength of Godhead, we agree that the prophet uttered sober truth. And why should we suppose that he who spoke with such sobriety concerning Zion's King, became a prophet of mere fancies in speaking of Zion's kingdom? We believe that the philologist, as well as the prophet, was inspired, and that the phraseology employed in this description is intended to shadow forth a perfect moral state.

In this the prophet confirms us. He teaches us that the world will suffer so great a change as to be worthy of a name of honor utterly unsuited to its present character. In expectation of that change God calls it "his holy mountain." The appellation is high and glorious. It could scarcely be applied to that which bears the slightest impress of sin and suf-

fering. It would form a proper designation of heaven itself, with its glorious hierarchies and its everlasting thrones.

When applied to less than heaven, it must at least imply an object in which all pure and lofty attributes possible to creatures are made to concentrate, and from which all others are excluded. And such shall be this world.

It is called *mountain*, which indicates that God will place it high in his affections, will exalt it among his worlds, and will station around it the guards of his omnipotence. It is called *holy*, and that in a sense not negative, but positive; not merely to indicate its freedom from defilement, but as a dwelling-place of holiness—as the home of spotless beings, who will adore their Maker with seraphic ardor, and will extol him with everlasting anthems.

It is called *God's* holy mountain, not simply to designate his property therein, but in token of his purpose to dwell and reign there, and make it glorious as the place of his rest. The language indicates that the whole earth will be sanctified, and will become this mountain of God. The islands and continents, the rivers, seas, and oceans, shall aspire to this divine honor, and shall not aspire in vain. God will impress a comely uniformity upon every thing terrestrial—a uniformity not of outward aspect, but of moral, spiritual grace. The inequalities which now obtain between nations, civilized and barbarous, Christian and heathen, will disappear. The "Sun of Righteousness" shall rise on all the nations. Every valley shall be exalted, and every mountain shall be brought

low; the crooked places shall be made straight, and the rough places plain." The state of the world will then be one of perfect innocence. There shall be *nothing to hurt or destroy.* What a picture is this of the happiness of a renovated world—a picture without one gloomy shade, fair as light, and comely as heaven!

Now, almost every thing is charged with some malignant influence. Whatever may attract us, we approach dreading some latent evil. When we pluck the rose, we watch for the thorn; when we recline in bowers, we dread the serpent; when we gather sweet fruit, we select the salutary from the poisonous; when we breathe the most fragrant atmosphere, we are apprehensive of the pestilence, Human associations, which seem to promise security and rapture, are found to be both perilous and painful. Even friendship deceives us. It invites our confidence, betrays our weaknesses, and triumphs in our agonies. The strongest, purest love, such as glows in the maternal bosom, has been known to turn back its streams, or to be dried up in its fountains. In fine, every thing animate and inanimate, rational and irrational, is less our friend than our foe; is more to be dreaded than to be desired; is more to be avoided for its probable malignity, than to be sought for its possible advantages. So true is this, that experience teaches us to assume a repulsive attitude toward every thing around us, and either bid defiance to the world, or yield ourselves its despairing victims. Such a world as this God has adopted as his own, and has purposed that, by regeneration, it shall become the seat of unoffending inno-

cence, and of universal love. After a few more generations, ours will become a sanctified race. All will be holy. Not a thought, or sentiment, or agent of evil will be found in all these regions of terror, pain, and death. Where all will be holy, there can be no need of suffering, for the purposes either of discipline or punishment. Every bosom will then overflow, not as now, with malignant passions, but with charities pure as the love, and refreshing as the mercy of Godhead. Frequent and joyous, then, will be the communion between earth and heaven. No more will angel messengers bear from Paradise commissions of vengeance. They will descend as ministers of mercy, to adore Immanuel, in this his holy habitation, and to salute with pure embraces the redeemed of his love. No more shall pestilence and death go before Jehovah ; but he shall lay his hands upon the nations to bless them, and from his rainbow smile shall distill diffusive raptures, to crown the bliss of this new-created world. While earth and heaven will be so intimately blended, powers infernal shall dread the holy concord, and quake at their affiance. Earth and hell shall be divorced. Their everlasting league shall be rudely broken, and all their ancient covenants shall be dissolved. The devil and his angels shall be exiled to the pit, and not come forth to vex the nations. The omnipotent dynasty of Zion's King will guard the approaches to that holy mount, which will then be the seat of an empire as secure and impregnable as the barriers of heaven.

And now, can you scarcely anticipate the approach of these scenes ? Do you deem it almost too much to

be believed, that out of materials so unsightly as the world now contains, there should arise a beauty so perfect? That from such vile discord, there should arise such harmony? That from a universe of groans and tears, there should arise a universe teeming with bliss, and flooded with rapture? We know it is a matter in which doubt is facile, and faith is difficult; yet we have at hand a cure for skepticism. God has pledged this blessedness to the world, and his covenant is begun to be fulfilled. The testimony of his lips, and the evidence of our senses, are a sufficient confirmation. Whoever suspects his naked word, his covenant, his oath, may behold the world in its gradual transit from a lower to a higher moral station. He may witness the working of meliorating influences, or, rather, of regenerating energies, which, from their effects, are known to be of sufficient force and virtue to complete the new creation. It is in harmony with all the analogies of physical force and change in the world of nature, and of moral causes and effects in human society, as attested by the history of the Church, to suppose that the spiritual forces new operating in the world are adequate to produce this mighty change. The time may seem long, but "here is the patience of the saints." "He that shall come' will come, and will not tarry." In the fullness of the times it shall be accomplished—Satan shall be bound and cast into the bottomless pit, and Christ shall live and reign with his saints a thousand years.

XI.

ETERNAL SONSHIP OF CHRIST.

WE learn that the Rev. Richard Treffry, member of the Wesleyan Connection, England, has written an elaborate work, to sustain this vital Scripture doctrine. We have not seen the book; and the most extended notice of it which has fallen under our observation, is from Zion's Watchman. Last February, this paper, apt at criticism, noticed the work, and demurred *most cordially* to the doctrine which it defends. In conclusion the Watchman presented thirteen propositions, which it designated "axioms," and invited whoever could and would, to expose their fallacy. We thought this would be promptly done by some other hand; but as no one, to our knowledge, has done it, we propose to examine the Watchman's "*axioms*," and see if they merit a baptism indicative of absolute invulnerability to the assaults of argument.

But first, the introductory remarks of the Watchman must be noticed. After a few general thoughts, a statement of the disputed point is set forth thus:

"In the work before us it is argued that the Scriptures use the title *Son of God* to designate the pure unoriginated Divinity of Jesus Christ, in opposition to those who maintain that the title Son applies, only, to his human nature, and to his person, in his complex character as the mediator between God and man. Hence, Mr. Treffry attempts to show that the Godhead of our Savior was '*born*,' '*brought forth*,' and '*begotten* from eternity.'

He says: 'A real sonship involves identity of nature; and if the *generating* nature be divine, and, of consequence, eternal, the nature generated must, also, be divine and eternal.' 'For what is a son but a personal, vital PRODUCTION of the same nature as his *producer*?' 'We conceive of God as an eternal, independent, self-existent substance; and, if there be *three* such, without ORIGINATION, or other relation, tritheism is inevitable.' 'This subject, I apprehend, may be reduced to a very simple form—CAN *God be an eternal fountain of existence, or can he not?* A categorical reply to this query would probably set the matter at rest.'"

On glancing at these paragraphs the query is suggested, whether Mr. Treffry does attempt to show, that the Godhead of our Savior was "*born, brought forth, and begotten* from eternity." There is nothing in this extract, we should presume, to warrant such an inference.

But the Watchman proceeds to say:

"We are not able to conjecture whether our author was unwilling to state the *real* question *fully* and fairly, or whether it did not occur to him that he only gave a partial statement of it, in the last sentence above quoted. *Can God be an* ETERNAL FOUNTAIN *of another* UNORIGINATED *existence, or can he not?* This is the question. To be an eternal fountain of existence, and a FOUNTAIN of an ETERNAL existence, are two very different, and, we may say, eternally different things. And this is, probably, the reason why the advocates of the notion of an eternal sonship are unwilling to allow the competency of the human mind to judge of the truth of the doctrine without admitting *three* expositions of the Scriptures in its support."

Certainly it could not have occurred to Mr. Treffry, nor do we presume it will occur to any of his readers, who clearly apprehend the question and the power of language, that his is "a partial statement of the question." The word "unoriginated" is sophistically interposed by the Watchman. "Unoriginated" may,

from popular usage, as well as etymological significancy, convey to the incautious mind the idea of *beginning*, and *time;* whereas Mr. Treffry evidently uses it as synonymous with *produce*, denoting a connection or relation, from which the ideas of beginning and time may justly be excluded, if we suppose the *producer* to be *eternal.*

"To be an eternal fountain of existence, and to be a fountain of an eternal existence, we may say, are two eternally distinct things," says the Watchman. They are, indeed, distinct in form, but they are precisely the same in import, as it relates to the question of Christ's eternal sonship. If God is an eternal fountain, he is so because eternal streams flow from him. If there was a period in which effluence of being could not have been predicated of God, *then* he was not a "fountain of existence;" for this term, *fountain*, denotes not merely being, but a mode, or state, or relation of being.

The two forms of expression which are taken to be "eternally different," differ so much as this only that when you say God is "an eternal *fountain* of existence," you imply, by the strictest necessity, an eternal current of existence proceeding from him. But when you say he is a fountain of eternal existence, you imply by strict necessity, that the *fountain* is eternal. In short, eternal fountain implies eternal effluence, and eternal effluence implies eternal fountain. Of course, assert either directly, and you assert the other also by necessary implication. There can no more be a fountain without a stream, than there can be a cause without an effect; and in the above

forms of expression the difference is, that in the former you assert the eternity of the cause (fountain), and so imply the eternity of the effect (stream); in the latter you assert the eternity of the effect, and so imply the eternity of the cause.

But we will pass to the "axioms," and see if there be any fallacy in them—a point which the writer seems to be more than willing should be examined. We present them in their order:

"1. He who begets must, necessarily, be in duration before him who is begotten. In duration the Father must be before the Son. In philosophical fact, the material sun was created before the light which it produces. How much more true must it be, therefore, that God existed before he put forth that *agency* by which he begat his Son?"

We fault this axiom, as starting with erroneous assumptions, and, of course, deducing from them false conclusions. One erroneous assumption is the non-eternity of the Paternal God. This assumption is contained in the application of the words "before" and "duration," as they stand connected, to God. That these words do assume the non-eternity of God, is shown by the Watchman's own language. From the introduction of the tenth axiom (which see*), we are warranted to say, that eternity precludes the bounds of measure, so that we can not say of God's duration before, or after. Of creatures (for instance, the material sun), you may say the cause must be before the effect, and "he who begets must be in duration before him who is begotten." But you can not with philo-

* Infinitude precludes the bounds of number, so that we can not say of any one of God's volitions, that it was the first, or of another, that it will be the last.

sophical accuracy speak thus of God. You may say of God the Father, "He who begets must exist *when* (not before) he thus begets;" but the axiom assumes, "*In duration the Father must be before the Son.*" Then the Father, we reply, must be *non*-eternal as well as the Son; for if eternal, his duration precludes the bounds—and relations—of measure, so that we can not say of any period of that duration, that it bears the relation designated by "*before*" to another (the begetting) period of that duration. Before and after are properly applied to the material sun and his light, for both being of limited duration, they can be *measured by each other*, and the results of the comparison can be designated by "before and after." For example, two or more objects floating in a current of water may be said to be one before the other; but the term before implies not only the currency of the waters which impel those objects, but it also implies certain points to which the floating objects bear different relations of distance, namely, the source or the estuary of the stream. Let time be represented by the stream, and as it has currency, and source, and estuary, all its objects may be qualified by these words, before and after. But eternity is a boundless ocean, whose waters are at rest, and all that is eternal is motionless therein, and subject to no such relations or comparisons as imply preterition or succession.

We think these remarks are sufficient to expose "the fallacy" of the first axiom. But lest some of our readers should think otherwise, we submit a parallel axiom which is most evidently fallacious, and in the light of which every mind will discern the sophistry

of that proposition—axiom—for which ours is substituted. We shall adopt the Watchman's own language, simply substituting *act* for "beget," etc.; thus:

"He who *acts* must necessarily be, in duration, before the act which he performs. In duration, God must be before any of his own acts. In physiological fact, man was *created* before he acted. How much more true must it be, therefore, that God existed before he put forth any agency of any sort!"

And what follows? Why, the axiom proves, unless it be fallacious, that there was a period in which God had passed an eternity *a parte ante*, as an infinitely inactive essence of being.

II. The second axiom has the same show of truth as the first; and yet when attentively considered, may be seen to be equally fallacious. Its apparent conclusiveness depends, in a great measure, upon the equivocal signification of some of its terms. It reads thus:

"Existence which has been *produced*, can not be said to be *unoriginated*. The divine nature of Christ is unoriginated, unproduced, hence, there is no sense in which it can be said to have been 'eternally begotten.'"

We reply, if "*produced*" and "*originated*," in the first proposition, are used as synonymous, it is indeed axiomatic, but the axiom has no argumentative force or virtue. It is like saying, "that which has been produced can not be said to be unproduced," and is as senseless as to say, that which is white can not be black. But if "produced and originated" are used in different senses, their signification must be understood before it can be determined whether the axiom be fallacious. If produced and originated both signify

beginning, we consent to the axiom. But we presume Mr. Treffry uses produce in the sense of procession ; and if he applies originated to the Son, he also—rather improperly, we confess—uses *it* in the sense of procession. In our remarks, by originate we intend beginning, as well as procession, or production, for this it etymologically implies. Produce, we use in the sense of procession. With this explanation we proceed.

To expose the fallacy of the second axiom, we present the following series of axioms. Combined they prove the truth of that which the Watchman denies ; and in order to invalidate the argument, it will be necessary to invalidate some one of the axioms, or detect a *non sequitur*.

So long as any agent has possessed the faculty of production, so long he may have exercised that faculty ; but God has possessed the faculty of production from eternity, and, therefore, from eternity he may have exercised that faculty. Again : So long as the faculty of production has been exercised, so long *existence* has been produced by the operation of that faculty ; but God may have eternally exercised that faculty, and, therefore, existence may have been eternally produced by it. Again : What is eternally produced, is *itself* eternal, and, therefore, can be said to be unoriginated, that is, without beginning. It follows, that the divine nature of Christ, though unoriginated, may still be produced ; and in the sense of "produced" may "be said to be begotten." In these propositions we repeat the caution, that we use the words originated and produced in different sense, but produced and procession in the same sense.

III. Let us now turn our attention to the third axiom, leaving our remarks on the second to be reviewed if necessary :

"One unoriginated being can not produce another unoriginated being. No one man on earth can tell in what conceivable sense an unoriginated being can have been *begotten*—hence it follows that the divine nature of Christ was neither 'begotten' nor 'born.'

"Existence which has been begotten, has had a beginning. Why speak of the Son as having been 'begotten' if he had no beginning? To be 'begotten' is to begin to be."

The first period only is in the axiomatic form; the rest is argument. "One unoriginated being can not produce another unoriginated being." If this is true, that which follows is true; and *vice versa*. But this "axiom" is no *axiom*, at all events. If the proposition be true, argument must vindicate it; for there is nothing *self-evident* about it. To justify this assertion, we need only resort to our former method, and place an axiom beside it, thus: "One *originated*—not unoriginated—being can not produce another *un*originated being." This is self-evident, and therefore an axiom. But the Watchman's proposition is not only no "axiom," but it is erroneous, and is proven untrue by the series of propositions presented under the second axiom, which see. The argument which is constructed upon this false assumption is of course good for nothing. It affirms that "no man on earth can tell in what conceivable sense an unoriginated being can have been begotten." We answer, Christ's unoriginated nature is begotten in the sense of being produced, or in the sense of procession, from the Father—the only sense in which the term begotten is

predicated of Christ, and, hence, the divine nature of Christ may be begotten, or, if you choose, "born," using the expression "born" as synonymous with begotten.

The Watchman proceeds: "Existence which has been begotten, has had a beginning." This is no axiom; but the following is: "Existence begotten *in time* has had a beginning." But we follow this with another axiom equally invulnerable, namely, existence *eternally* begotten—produced or processive—is eternal. If the Watchman would say, that existence can *not be* eternally begotten, we reply, that the logical propriety of the phrase has been thoroughly vindicated under his second "axiom;" and if he object he must commence his assault there. The Watchman says: "Why speak of the Son as having been begotten, if he had no beginning?" We answer, because the Son is eternally produced, or processive. It affirms again, "To be begotten is to begin to be." We reply, no. To be begotten is simply to be produced. Beginning is no more essential to being begotten, than is color, weight, or magnitude. Time is just as certainly a mere circumstance of "being begotten" as either of these. Color and weight are indispensable to some beings and not to others. If it be a thing corporeal and terrestrial, they are indispensable; if it be a thing spiritual, they are dispensable. So of "being begotten;" beginning is a mere circumstance, not at all of the essence of the thing. If the begetting faculty is temporal, beginning is indispensable to the begotten; but if the begetting faculty is eternal, then to the begotten beginning is dispensable.

IV. The fourth axiom is as follows:

"Action and volition are necessarily implied in the term 'begotten.' This term when applied to the divine nature of our Lord, either implies action or volition on the part of the Father, or it does not. If it does, then it follows that the divine nature of Christ owes its existence to a previous action of God, and hence, it is denied. If it does not imply this, then it has no meaning, and should never be affirmed of the Godhead.

"If the divine nature of Christ was begotten, his existence was a *consequence* of the act by which he was begotten.

"To beget signifies to bring that into existence which did not exist before."

The first clause only is in the form of axiom; and this is but a repetition, in altered terms, of preceding "axioms." "Action and volition are implied in the term begotten." Whether this be true or false, is a question of no moment in regard to the eternal Sonship of Christ. If true, "it does not follow," of course, "that the divine nature of Christ owes its existence to a previous action of God." *Previous* action! Then let let the Watchman date that previous action as far back *as eternity will admit;* and when that date is fixed, let him say, *here* the begotten filial nature of Christ *must* have begun to be. This is the only way in which he can vindicate the assertion, that "the divine nature of Christ owes its existence to a previous act of God," *because* "the term begotten implies volition." Let us reason in another way. We will allow, for once, that "action and volition are necessarily implied in the term begotten." And now let us see if this admission is not in perfect harmony with the eternal Sonship. We presume that the Watchman will admit, what we might at all events infer from its language, that as long as, or *whenever* God possessed the power of

"volition and action," so long, or *thenever*, the Son may have been begotten. But God eternally possessed the power of volition (action), and therefore the Son may have been eternally begotten.

Moreover, it can not be disputed, but that "the first begotten of God" (on the supposition that "beget" implies volition) co-exists with the begetting operative power of God. None will deny that God's begetting power is eternal; and will any deny that his power is eternally operative? We think not; and if not, then "the first begotten of the Father," Jesus Christ, is co-eternal with the eternally operative power—that is, volition or action—of God to beget.

Thus far we have supposed it true, that the term beget implies volition. But now it is time to withdraw the admission. We deem it as great an error in philosophy as it is in Scriptural theology, to assume, that the Father voluntarily begets the Son. We no more credit this than we would the palpable error contained in this proposition. Existence implies volition, and therefore God owes his existence to a previous volition of God.

We consider the distinction of persons a necessary mode of God's existence, which himself does not voluntarily assume, and which he can not change. He can no more cease to be Son, or Spirit, than he can cease to be Father, or to be God. Or if active in producing the Son, it is an activeness from which he can not cease, any more than he can cease to be omnipresent, omnipotent, or omniscient—which last some have imagined might even be possible to God. We dispose then of the dilemma, which the Watch-

man places in such formidable array against the doctrine of the eternal Sonship, first, by denying that its inference is legitimate, if its axiom were true; and, second, by denying the truth of the axiom itself. If any thing be inferred from philosophical, or *physiological* facts, to impart plausibility to the strange assumption, that "the term beget implies volition," we will resume the subject.

But the Watchman says, if "beget" does not imply volition, it has no meaning, etc. No meaning! If I say the sun begets the beams which light up the dawn, is there no meaning in it? Here beget implies no volition, surely. What can the Watchman *mean*, when he says "begotten" has no meaning, unless it implies volition?

The Watchman adds, "If the divine nature of Christ was begotten, his existence was a consequence," etc. No, it is not. Christ's existence is a production of, or a procession from the essence of the Father, as the beams are from the sun, but is no more the *sequence* of an act, than is the sunbeam a sequence of *action* on the part of the sun. To beget, says the Watchman, *does* signify to bring into existence what did not before exist. So it does, but it also signifies mere *impartation*, which may be temporal or eternal, according as that which imparts is *itself* temporal or eternal.

We conclude this part of the subject, by referring our readers to the preceding axioms, and suggesting that the difficulty with the Watchman is a unit, and that there is only a change of terms in these several axioms, but for which one axiom is the same as four.

V. The fifth axiom reads thus:

"There can be no real difference between 'eternal generation' and eternal creation. The advocates of the eternal Sonship tell us that the Son was *produced* by an 'eternal generation' But why not say he was eternally *created?* If he were created, he would not owe his existence to the act of creation, any more than it is now pretended he does to the act of 'generation.'

"There is no more contradiction in saying that God CREATED this world 'from eternity," than there is in affirming that he BEGOT a Son 'from eternity.'"

To the first clause we reply: Between "eternal generation" and "eternal creation," there is as great a difference as *can be expressed* by phrases so brief, if we use the term "generation," in its *strictly proper* sense; and so the Scriptures use it when applied to Christ. In an *improper* sense, God's creatures are his children, that is, figuratively, as a manufactured article is said to be the offspring of the mechanic who constructed it. In this improper, figurative sense, whatever God has made, as the world and all its animal tribes, is the offspring of God. But Christ is *so* the Son of God, as to stand in that relation aside from, and above all creatures, being called "the *only begotten* Son of God." Do the Scriptures apply this term, "begotten," to designate the production, by God, of any creature? It is used to signify the action of the Word and Spirit in producing the *spiritual life* of man; but is it ever applied as to the creation of Adam? We recollect no instance. But whether or not, is immaterial, for if creatures are ever spoken of as begotten, it is in an improper sense; so that Christ is still "the only '*properly*' begotten of the Father."

The difference, then, between "generation," and creation, is just as "real" as is the difference between the origin of the child in a method by which it receives all the inchoate properties, susceptibilities, and powers of the parent, and the fashioning of a doll, which, with the image of a child, possesses not one of its *generated* vital attributes.

In "generation," the father's pure, perfect essence proceeds, flows out from inherent into effluent form; and its effluent form—person—is the same, in property, attribute, prerogative, and glory, as its inherent—person—form. Creation is no procession of God's nature or essence, as is implied in generation, but is existence outward, objective to the essence of Deity. To create properly signifies producing things and their *natures*—which natures are the marks, or tokens, of their *creature* character. If their *natures* are not an invention, then, as of necessity, they must have a nature of some sort—it is a nature uninvented, and there is but one such in the universe, that is, God. And if they are of the nature of God, they are not of the nature of creatures; and as they can not be creatures without the *nature* of creatures, they are *not* creatures, and therefore are not created, but if they exist at all, exist as God. The Son of God, existing by generation, and not by creation, has an uninvented nature, that is, the nature of Deity, and unoriginated nature, because such is the nature of Deity, and yet a "begotten" nature, because it is the effluent, processive essence of God. "Why," says the Watchman, "not say that Christ was eternally created?" The advocates of the eternal Sonship say

that Christ *is* eternally "produced," because this is Scriptural and philosophical. It is Scriptural, as any one may see, who will consult the first chapter of Hebrews—it is philosophical, so far, at least, as that no principle of philosophy impugns it. An effluent, divine essence is no more mysterious than an *inherent* divine essence. But to say that Christ was eternally *created*, would be unscriptural, for the Scriptures speak of him as begotten. It would philosophically contradict the idea of his Sonship, because creation implies to produce not only *being*, but a *nature* or mode of being, unlike the uninvented nature of God.

We care not how much any one speaks of eternal creations, if the phrase be not applied to the *Son of God*. But if eternal creation be possible and true, and were predicable of Christ, this would destroy his proper Sonship; because his eternal *creation* would imply a *nature* unlike *Deity*, while proper generation implies the community of nature, between the generator and the generated.

The Watchman proceeds: "If he were created. he [the Savior] would not owe," etc. The Son owes nothing to the Father, either in the sense of dependence, or of moral obligation, grounded on dependence. God the Father, in *begetting* God the Son, exercises no affection of benevolence, any more than he does for the purpose of continuing *to be*. To beget the Son is just as necessary to the Father as self-existence. To the Watchman's last clause, therefore, we reply, that whether it is Scriptural or philosophical, to say that God created the world from eternity, we will not stay to dispute; but that Jesus may be called the

eternal Son of God, as "eternally *begotten*" (rather than as "eternally created") by the Father, we trust is made plain to all. And last, not least, if eternally begotten and eternally created are equal terms, in reference to this great question, then begotten and created are equal ; for equals being taken from equals, the remainders are equal. Now, suppose the Sonship of Christ be *not* eternal, as the Watchman insists, how is Christ—created—begotten in time, the Son of God, in any higher sense than Adam was, who also was thus—created—begotten ! and in what sense is Christ the Son of *Man*, if, as "created"—begotten—in time, he is the Son of God ? We are curious to know.

VI. The sixth and seventh axioms are variations from some of those already noticed, and have been answered.

"Creation and generation which never had any beginning, never did exist. Nothing can be said to be without beginning but the one underived nature of the eternal God."

The following proposition is precisely like the above in argumentative force and virtue : Thought and volition are as strictly the *result* of *powers* operating, as is "generation." Then, "thought and volition which never had a beginning, never did exist." But God never *began* to think or to will, therefore thought and volition never existed in the mind of God !

Again : "Nothing can be said to be without beginning but the one underived 'nature' of the eternal God." But to think and to will are not the "nature"—essence—of God, but flow from the infinite faculties of that nature *in operation;* therefore thinking and willing are not eternal (began) with God, and for some

eternal while past he neither thought nor willed, that is, he was neither an intelligent nor an active being.

"'Ineffable generation' and ineffable creation are precisely similar and inexplicable terms. We are told that the generation of an unoriginated being is ineffable; truly, and so is an unoriginated creation 'ineffable.'"

"*Eternal* generation" is no more ineffable than "generation" and eternity are. Eternity is ineffable, generation is ineffable; and when the two ideas are blended, they are ineffable. We do not believe that the Son of God is a generated "*being*," but we believe he is a generated *person* of Godhead. If there be any thing more ineffable in the idea of *unoriginated, generated Son*, than there is in the idea of an *unoriginated generating Father*, let it be pointed out. The eternal generator, and the eternally generated, are precisely equal in ineffability.

Eternally *thinking* and eternally possessing the powers of thought are equally ineffable. The greater mystery is the eternal, uncaused existence of *mind*, rather than its eternal *exercise*. So in regard to the generation of the Son, the mystery is, the uncaused, eternal existence of the *begetting* power, rather than its eternal *operation*, producing the Son.

VII. "A being whose existence is predicated of an *act* performed by another, can not be unoriginated. To say, therefore, that the Divine nature of our Lord was 'begotten,' 'generated,' 'produced,' and born, is to attach terms to it which imply, as far and as clearly as meaning can be expressed in human language, that the Divinity of Christ, *per se*, owes its existence to the act of the Father by which it was 'begotten.'"

The Watchman travels in a nutshell. The following axiom corresponds with the above, and exposes

"*over and over again*" things thrice answered. That which is predicated of the *operation* of powers or faculties, can not be unoriginated. To say, therefore, that the *thoughts* of God are begotten, generated, produced, or given birth to, by the *mind* of God, is to attach terms to them which, clearly as possible, imply that God's thinking owes its existence to the operation of his mind, and of course he must have begun to think at some point, previous to which he never thought.

VIII. "Infinitude precludes the bounds of number, so that we can not say of any one of God's volitions, that it was the first, or of another that it will be the last; and hence it is intuitively evident, that, though there may never have been a time when the Deity did not act, yet each of his actions had a beginning, just as really as that they have had an existence."

"If one of God's actions (say that of his begetting a Son) can have been without beginning, then each of his actions may have been without beginning, and if they were without beginning, then they are ETERNAL, and hence we have as many ETERNALS as there have been actions, attributable to the Divine agency to all past eternity. And not only so, but his actions, in all coming time, must be unoriginated, though not performed till to-morrow, or after the general judgment!"

These ninth and tenth axioms have nothing to do with the doctrine in question. They only serve to indicate extreme confusion of thought, and an almost incredible misapprehension of the doctrine of Christ's eternal Sonship. It is a sufficient answer to these incoherent paragraphs to say, that "begetting the Son" is no more a voluntary act of the Father, than to be omnipresent is his voluntary act. Father, Son, and Spirit are the eternal persons of Godhead. Father and Son denote eternal relations, in which two of

those persons exist, and the term begotten is predicated of that relation, not to denote a preterite act of the Father, but to denote an *ever-present and necessary mode of being.*

IX. This will be further explained by noticing the eleventh axiom:

"To affirm that the Divine nature of Christ was BEGOTTEN *from* eternity, is to say that it is not eternal. That existence which is eternal, is from eternity and to eternity, without having been 'BEGOTTEN,' 'produced,' or made."

Answer: To affirm that God existed from eternity, is to say that he is not eternal. This form of speech is as often used concerning the eternal Father, as it is in relation to the eternal Son. Now, although we have no objection to such phraseology in religious discourse for devotional purposes, yet in a philosophical discussion of the eternal Sonship, it is to be discarded. We do not affirm nor allow that Christ *was begotten from eternity.* We say, Christ *is* eternally begotten, and that existence which is eternally begotten *is eternal.* The Father begets the Son *to-day*, as truly as ever; he eternally begets him. Inherent Godhead flows out, is processive, *effluent* to-day, and always *was*, and always will be. *That*—the inherent—is the Paternal God; *this*—the processive—is the Filial God, both persons being of one essence, co-equal, co-existent, and, of course, co-eternal.

X. This leaves the twelfth axiom as harmless as all the preceding:

"What the Scriptures affirm concerning Christ's having been 'begotten,' is certainly confined to time, for God himself says, 'Thou art my Son, THIS DAY have I begotten thee.'"

What the Scriptures here affirm, is perfectly consistent with the eternal generation of the Son, for if his generation is not a preterite act, but always an eternally present mode of being, the Father can say, in all eternity, "this day," this moment, "have I begotten thee."

XII.

GOD MANIFESTED IN THE FLESH.

THE incarnation of Christ is fundamental to Christianity. The distinctive character and essence, no less than the mystery and glory of Christianity, lies in the doctrine of "God manifested in the flesh." It is the time of year in which the birth of the Savior is brought specially before the mind, and a few plain thoughts on the human nature of Christ, and the reasons why he assumed it, may be profitable.

Jesus Christ possessed the *human nature* as well as the divine. The Scriptures inform us that "the Word was made flesh, and that God was manifest in the flesh." Hence, he is called *the Son of man*, that is, he that possessed the human nature. He is said to be "the seed of the woman," "the seed of Abraham," "the offspring of David," to be "a child born," "a son given," to be "conceived by the Virgin Mary;" all of which show that he truly possessed the human nature. He took not on him the nature of angels, but he took upon him the seed of Abraham. Inasmuch as we were partakers of flesh and blood, he also

took part of the same. The Word that was made flesh dwelt among us, emptied himself, put off the form of God in which he had subsisted before all worlds, and took the "form of a servant, being made in the likeness of men." He was made in all points like unto us, yet without sin.

Nor was it merely the *likeness* of man that he assumed; but, though more than man, he became very man. Though the Ancient of days, he became an *infant*, a *child;* and the child *grew*, and waxed strong in spirit, and the grace of God was upon him. He was subject to all the innocent infirmities of human nature; he felt hunger, thirst, weariness, pain; he eat, drank, slept. He possessed a *reasonable human soul.* "Thou shalt make his *soul* an offering for sin. His *soul* was sorrowful even unto death." This appears further from "his gradually *increasing in wisdom*, in his *waxing strong in spirit*, in his having a will of his own distinct from the Father. He was sensible of mere human affections, such as sorrow, Mark xxvi, 28; joy, Luke x, 21; love, John xi, 5; anger, Mark iii, 4. These, and such like passages, certainly demonstrate that he was *very man*, having the *soul* as well as the *body* of man; and that his divine nature was neither converted into flesh, nor supplied the place of a human soul in his body. As certainly as his being sensible of hunger, thirst, weariness, and pain, with his eating, drinking, and sleeping, proved that he had a *real animal body;* so certainly his gradually increasing in wisdom, his sorrowing, rejoicing, hoping, fearing, loving, desiring, grieving, or being angry, demonstrate that he had a human soul, or spirit,

like unto ours in all things, sin only excepted. This soul, or spirit, he committed into the hands of his Father when dying.

Hence, in regard to his human nature, he is described as being weak and ignorant of some things, not being able to do any thing of himself, and not knowing the day of judgment. He loved God, obeyed his commandments, and sought his glory. He frequently prayed to him, and "offered up prayers and supplications with strong crying and tears, and was heard in that he feared." In all these particulars, and such like, there are plain references to his human nature; and as man, and not as God, he is represented as inferior, and dependent on the Father. But why did he assume the human nature, and for what end was it necessary? We find, in answer to this, that it *behooved him*, or was *necessary*, that it should be so. Because,

1. Partaking of human nature he became, not the relative of angels, but our relative, our *kinsman*, our brother, bone of our bone and flesh of our flesh—which is a blessing particularly noticed by the apostle when he says, "Both he that sanctifies and they that are sanctified are all one," of one father, Adam, as well as of one Father, God, and, therefore, of one common nature; "for which cause he is not ashamed to call them brethren." Heb. ii, 11. Now, by this event, our common nature is unspeakably honored and advantaged.

2. We see in his incarnation the *same* nature expiating sin through which sin entered into the world. We behold the *Seed* of the woman atoning for sin,

which was first introduced by the woman. And thus sin was condemned in that flesh which introduced it. (See Rom. viii, 3.)

3. He was made acquainted by *experience* with our infirmities, learned to sympathize with us under them, and became willing and able to succor and support us in all our trials and troubles. "It behooved him," says the apostle, "to be made like unto his brethren, that he might be a merciful and faithful High-Priest." And again: "We have not a High-Priest who can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Not that it was requisite he should become man, simply to know our infirmities, for he, as God, knew them already; but to *assure* us that he did know them, and to *convince* us that he *was* merciful and compassionate.

4. Thus he was qualified to be our *instructor* and teacher, or prophet, and to appear among us in a free and familiar manner, so as neither to overawe and alarm our minds, nor astonish and overpower our faculties—which would have prevented all discernment of, and rational information concerning, the important truths he was to communicate. When God spoke from Sinai, "the people removed and stood afar off, and they said unto Moses, Speak thou with us and we shall hear; but let not the Lord speak with us lest we die." Ex. xx, 19. "They that heard entreated that the Word should not be spoken to them any more. And so terrible was the sight that Moses said, I exceedingly fear and quake." Heb. xii, 19–21. When Daniel saw a vision of an angel, "his comeli-

ness was turned into corruption, and he retained no strength." The shepherds were *sore afraid* when the angel, that announced the tidings of the Savior's birth, appeared to them. Now, Jesus Christ does not confound us by the thunders of his Deity, nor does he terrify us by assuming an angelic form; but he sits on the mount, and teaches the following multitudes; or goes from city to city, teaching familiarly his sublime truths.

5. By becoming incarnate, he became a proper *example*, adapted to our weakness, and proper for our imitation, which the example of a heavenly Being, that had never dwelt in flesh, never could have been. An angelic example would not be proper for our imitation, whether angels are a superior or inferior order of beings to man. If they are a higher order of beings, their example would be *above* our imitation; and, if they are a lower order, it would be *unworthy* our imitation. At any rate, their nature is not entirely the same with ours, nor are they in similar circumstances, and so become unfit patterns for us to follow. But Jesus Christ, in assuming our human nature, and being placed in similar circumstances, is our great *model*, by which we may form our lives. Hence, he could with propriety say, "Learn of me, for I am meek and lowly in heart. Follow me." He has, therefore, left us an example, that we might follow his steps. And we need not say how much such an example was necessary to guide men in the way of happiness.

6. Being thus clothed in flesh, and made man in nature, he was qualified to *atone* for sin, by suffering

death, that sin should be condemned in the *same* nature that had transgressed. For, as God, he could not die or suffer, and "without shedding of blood there is no remission of sins." It was requisite he should assume a human body that he might have blood to shed. Therefore, "It behooved him to be made like unto his brethren in all things, that, as a merciful and faithful High-Priest in things pertaining to God, he might make reconciliation for the sins of the people." Hence, he gave himself a ransom for all, and was offered to bear the sins of the many. Thus, he was qualified to expiate sin, and procure for us redemption through his blood, even the forgiveness of sins.

7. It was thus he overcame death and the grave. For in him we see our very human nature raised from the dead, and invested with immortality. Hence, we are said to be begotten again to a lively hope of a heavenly inheritance, by the resurrection of Christ from the dead, he being raised from the dead, as "the first fruits of them that slept," and his resurrection being a pledge of ours. Now, if he had not been truly man, his resurrection would have afforded us no just ground for hoping that we should rise also. But when we see one of ourselves—one that was as truly man as we are — rising from the dead, we have good reason for believing that we shall rise also, especially since he is a *public* representative of *all* men.

Since Jesus Christ came into the world to save sinners, let us greet the anniversary of his incarnation in a becoming manner; let our devotion be kindled within us; let our songs of gratulation be sung; let

our pulpits treat in form of the incarnate God; let the house of worship be frequented, and every becoming expression of Christian gladness welcome the day in which a Savior was born. But let us entreat all not to profane this day. Is the roar of cannon, the celebration of sports, the assembling for prohibited conviviality, and the like, the proper way to express our gratitude for our redemption? There is only one way in which these questions can be solved; and no one can be at any loss to know how to give a solution. Let us, too, remember that the appearance of Jesus Christ, in the day of judgment, will be very dissimilar to his appearance in a manger at Bethlehem. Let those who read consider.

XIII.

THE NEW BIRTH.

A YEAR ago my friend was a young attorney, intent on earthly good. This day finds him a humble minister of Jesus, cheerfully dispensing with his former prospects, and seeking his highest entertainments and joys in such scenes as are here described. Is it mystery? Read the account of Saul's persecuting acts, of his conversion, and of his ministry, and it may authorize you to *credit* the mystery, though it should not help you to *comprehend* it. It requires a perfect patience to bear with men who will have religion to be divested of all mystery, and

who account Christianity to be incredible just so far as it seems mysterious. If Christianity had no mysteries, it would be incredible for the very reason that it had none.

What work of God, or dispensation of providence, is without mystery? The theist boasts of the light of nature, and avers its sufficiency for all the beneficent purposes of a Divine revelation. And pray, are there no mysteries in that great volume? It is little else *but* mystery. There is not an entity in nature, though it be the minutest particle of matter, but involves almost innumerable mysteries in regard to its origin, properties, and relations. Those laws of physics, which are supposed to be best understood, are as thorough mysteries, when the mind proceeds to ultimate inquiries concerning them, as is the doctrine of the new birth, which so surprised the incredulous Nicodemus.

Some weeks since we listened, with notable admiration, to a philosophic discourse—sermon—on the new birth. The preacher evidently proposed, in his mind, to clear up all mysteries on this subject, and make the whole matter perfectly intelligible. For this, he would of course take care of the facts, and suit them to his powers of explanation and illustration. "*What is this new birth?*" was the first question. And this he fixed exactly to his mind. "The new birth is the development and perfection of those powers which *nature has bestowed upon us.*" See what learning *can* do in an exigency. Here, thought we, is a youth of twenty-five—for such he was—who, trained in the halls of science, and issuing from the

schools of the prophets, accomplishes with the utmost ease, what Christ and his apostles would not attempt, though challenged again and again to do it. Touching this subject of regeneration *they* behaved as though the whole were inexplicable, or as though their hearers had no capacity to receive and comprehend their explanations. So it was with Jesus Christ. To the saying, "Except a man be born again," Nicomus demurs. "How can a man be born when he is old?" Pity it is that our young philosopher had not been there, to explain, like a *very Daniel*, all the apparent mysteries of this procedure. He could have answered, "O! do n't mistake. There is nothing strange in this. I mean nothing very special by this new birth. It is not a great thing, as one might suppose. It imparts no new faculties—it creates no new powers—it roots out nothing that is present, and inserts nothing that is absent—it is 'merely developing and perfecting man's natural powers and gifts.'" Can any one doubt that the ancient caviler would have been satisfied! He might have doubted the propriety of using such a figure to inculcate such doctrine; but he would not have exclaimed, with a skepticism made incorrigible by the awkwardness or the ignorance of his teacher, "How can these things be?"

Jesus made no such felicitous explanations. He *involved* the subject in deeper mystery, rather than cleared it of such as provoked the master in Israel. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth: *so is* every one that is born of the Spirit." Let the picture of Nicodemus and the

blessed Savior be before you, with the words of this dialogue fresh in your memory; and then behold just on your right a modern juvenile divine stand up and interpose a few remarks in this *colloquium*. "Thou canst not tell whence it cometh," saith Jesus. "*I* say it is *from within* you," saith the youth, confronting the prophet of dark, perplexing mysteries, "I say it is from within, and is merely the development and perfection of the powers and gifts of nature!" Your own fancy must create the finished picture. We suppose that the new birth is just as much the perfection of what nature bestowed upon us, as the cultivation of a crop of wheat, on a field of thorns and briers, is the development and maturity of all the vices of the soil. Man and the world were doomed and cursed together, and the lighter malediction fell upon the latter. Why should a vain and half-atheistic theology, gazing upon a world replete with the tokens of God's reprobating vengeance, and admonished of the utter moral ruin of human souls, deny that the heart of man needs a radical change, a rooting out of vices, a breaking up of fallow ground, and a sowing to righteousness according to God's Word! We would as soon advise the husbandman to develop wheat and precious fruit, from the seeds of thorns and thistles, as to call on ruined man to cultivate the powers which nature gave him, and render them prolific of the love and praise of God.

But how shall any one obtain this new birth, and so be satisfied that it consists of a radical change of heart? We answer, he must turn philosopher, and thus find it out. He must become a *true* philosopher,

by rejecting speculation where he may profit by experiment. This doctrine may be tested by experiment. A. and B. are chemists. A. on a certain occasion issues from his laboratory, and says to B., "I have just produced such and such results, by the experiments of this day." B. denies it. "Go," says A., "and apply the proper tests of our science. You know we can legitimately affirm and deny in the laboratory. Spend an hour there, and you will be better prepared to appreciate my testimony." "No," says B., "I will contradict you without waiting for the results of experiment." Is not B. guilty of great indiscretion? Nay, do not the principles and genius of all true science condemn him as an unworthy disciple in her school! No more than they do you, my friend, when, without one effort at experiment, you deny the new birth, or explain it to be, "the mere development of the powers which nature bestowed upon you." Acting so indiscreetly, so unworthy your profession of knowledge, so adverse to the spirit of all true philosophy, you need not be reminded of that saying of Christ, "He that doeth my will shall know of the doctrine, whether it be from heaven or men."

The witnesses to this radical change are neither so few in number, nor so unworthy in character, as to deserve no regard. Millions in this and other ages certify the reality of this great change. Some of them are more and some less worthy to be credited—some are more and some less intelligent and upright. The greater the variety of witnesses, the more difficult would be the work of deception. If many of them are unlearned and ignorant persons, the more

striking is their testimony; because, with all their ignorance, they give a most Scriptural account—as Paul did before Agrippa—of the great work wrought in them by the power of God. And if "so great a cloud of witnesses" can do no more—if they can not by their testimony *convince*, they ought at least to raise in our minds such a presumption (a very slight presumption should answer that end) in favor of this doctrine, as will induce us to make the experiment and satisfy ourselves that religion is, or is not, all that its most enthusiastic advocates allege. If they insisted on your receiving their naked testimony, you might complain; but when they propose to you a sure test, and place in your hands the means of knowing what they affirm to be true or not true, *they* may complain of *you* as ungenerous in refusing the test, and as grossly dogmatical in contradicting their testimony.

XIV.

BLINDNESS OF UNIVERSALISM.

THE vices of this heresy are so gross and so palpable, that to expose them is like arguing against the exploded system of Tycho Brahe, or the dreams of the astrologers. The following sad lament from one of its periodicals, is in perfect keeping with the genius of this rickety theology:

"THE CONTRAST.—The result of preaching the Gospel in the days of our Savior was joy and rejoicing. It is said of those who listened to him, that they *wondered* at the *gracious* words

which fell from his lips: and we are certified, that he spoke to the people that their joy might be *full*. The same effects were visible in the preaching of all sent forth by Heaven. One remarkable example of this fact is recorded in the eighth chapter of Acts. We are informed that 'Philip went down into Samaria and preached Christ unto them, and there was GREAT JOY in that city.' All those who believed rejoiced with joy unspeakable and *full* of glory; and where before all was gloom and darkness, light and glory sprung up. The following Scripture phrases expressive of the happiness produced by the proclamation of Jesus and the resurrection will demonstrate this more fully still: 'These things have I spoken to you that your joy might be full—disciples filled with joy and the Holy Ghost—the abundance of their joy abounded to riches—received the Word with joy—that your joy may be full—be glad with exceeding joy—returned to Jerusalem with great joy.'

"These are only a few of the many passages expressive of the great joy that was produced in the Apostolic times by the preaching of the Gospel of Christ. But hark! What a change has been effected during this time among many of the professed followers of Jesus. Be astonished, O ye people of the nineteenth century, at the tale! Now, the preaching of what is called the Gospel produces precisely the opposite effects. Now, unless sorrow, dismay, gloom, and anguish are the fruits of preaching, it is declared of no avail."

We invite the reader to compare the above with the account given us (Acts ii) of the day of Pentecost. The effect of Peter's sermon on that occasion was, "When they heard these things they were *pricked in their hearts*." We should be pleased to hear of one instance in the whole history of Universalism, in which a sermon from one of its ministers produced this effect. Suppose you, as a stranger, should step into a church, not knowing what people worshiped there, and under the sermon twenty of the hearers, being pricked in their hearts, should cry out, "Men and brethren, what shall we do?" and the preacher

should reply, "Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost;" would it ever enter into your mind that the preacher was a Universalist?

Again, look at the fifth chapter of Acts and thirty-third verse, and see whether the preaching of Universalists ever produced the effect there indicated. Look also at the effect produced by the sermon of St. Stephen. "When they heard these things they were cut to the heart, and they gnashed on him with their teeth."

One thing invariably precedes the joy of Christ's disciples according to the Scriptural account of it; that is, receiving the Holy Ghost. Read the Acts of the Apostles, and you will find this to be the case. Thus in the second of Acts and thirty-eighth verse, the Holy Ghost is promised on condition of repentance, and they who received the Word—that is, repented—from *that time* "did eat their meat with gladness, praising God." In the fourth chapter of Acts and thirty-first verse, it is declared that "they were all filled with the Holy Ghost." Acts vii, 55: Stephen, triumphant in death, was "full of the Holy Ghost." In Acts ix, 17, Saul, who had been under conviction three days, without food or drink, received the Holy Ghost, and found relief. Peter's sermon in Acts x, 44, was attended with the same result—the Holy Ghost fell on his hearers. In the thirteenth chapter and fifty-second verse, it is expressly declared, that the disciples were filled with joy, and with the Holy Ghost.

Now we venture to affirm, that there never was a

sermon preached by a Universalist minister in America, in which the Holy Ghost is mentioned as an agent or cause, or necessary accompaniment of this joy. Another thing will be observed by the reader of the Acts, namely, as the gift of the Holy Ghost is necessary to religious joy, so repentance is a condition of the gift of the Holy Spirit. Look again at the second chapter of Acts: Peter says, "Repent," etc., and "ye shall receive the gift of the Holy Ghost." Who ever heard of a Universalist minister preaching repentance? Such a thing would be a wonder upon earth. Evangelical ministers preach repentance; and the consequence is, that while the converted are full of joy, and of the Holy Ghost, the unconverted are pricked in their hearts, and cry out, "What shall we do?" Religion is, *in its fruits*, "righteousness, and peace, and joy in the Holy Ghost." But there are other states of mind produced by the doctrine of our sinfulness and repentance, through which every soul must pass before it can rejoice in God. The following texts of Scripture describe those states:

Ecclesiastes vii, 3: "Sorrow is better than laughter." Jeremiah xxxi, 25: "I have satiated every weary soul, I have replenished every sorrowful soul." Zephaniah iii, 18: "I will gather them that are sorrowful for the solemn assembly." John xvi, 20: "Your sorrow shall be turned into joy." John vii, 9–12: "Ye sorrowed to repentance." Isaiah lvii, 18: "I will restore comforts unto him and to his mourners." Isa. lix: "The Lord hath sent me to comfort all [not that laugh] that mourn, to give unto them that mourn *in*

Zion beauty for ashes," etc. Joel ii, 12: "Turn ye unto me, saith the Lord, with all your heart, with fasting, with weeping, and mourning;" verse 13th: "Rend your hearts, and not your garments, and turn unto the Lord your God." Zechariah xii, 10: "They shall look on him whom they have pierced, and mourn." 2 Kings xxii, 19: "Because thy heart was tender, and thou hast rent thy clothes, and wept before me; I also have heard thee, saith the Lord." Psalm vi, 8: "The Lord hath heard the voice of my weeping." Psalm cxxvi, 5: "They that sow in tears shall reap in joy." Jeremiah xxxi, 9: "They shall come with weeping and supplications." Acts xx, 19: "Serving the Lord with many tears." See also Psalm xxxiv, 18; li, 17; cxlvii, 3; Isaiah lvii, 15, and lxvi, 2.

Lastly: We recommend to Universalist preachers, those examples of ministerial concern and mourning for the sins of the people which abound in Holy Writ. Ezra, Nehemiah, and Daniel mourned over the sins of the people, and the desolations of Zion. Joel i, 9: "The priests, the Lord's ministers, mourned." Psalm cxix, 158: "I beheld the transgressors, and was grieved." Mark iii, 5: "Jesus was grieved for the hardness of their hearts." Romans ix, 2, 3; "I have great heaviness and continual sorrowing in my heart. For I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh."

We leave it to the reader to judge where the contrast lies; between the weeping Paul, who "*warned* all men night and day with *tears*," and a Fletcher, or a Russel Bigelow; or between Paul and a professed minister of the Gospel who goes about the country

to mock at sin, and ridicule the apprehension of its certain future punishment, turning the tears of the penitent into the jeer and scoff of skepticism.

XV.

SUPERSTITION—RELIGION.

THESE are Latin words anglicized. Superstition is said by some of the ancients, Cicero particularly, to have been applied to those who offered daily prayers and sacrifices that their children might *survive* them—*superstites essent.* These praying ones were called, from *superstites*, their own devotional phraseology, *superstitiosi;* hence our *superstitious.* This reminds us of Mr. Wesley's sermon on enthusiasm; and the heads of that discourse would serve admirably to describe several sorts of superstition. We substitute superstition for enthusiasm in some of his divisions.

The first sort of *superstition* is that of those who imagine they have the grace that they have not. A second sort of *superstition* is that of those who imagine they have the gifts that they have not. To this class belong those who imagine themselves to be influenced in preaching or praying by the Spirit of God when they are not.

To this kind of superstition those are peculiarly exposed who expect to be directed in spiritual things in an extraordinary manner—as by dreams, strong impressions, or sudden impulses.

A third kind of *superstition* is thinking to attain the end without the use of the means. Alas! how much superstition there is in the world, and especially among the irreligious and profane!

Religion is from *religio;* and Cicero says, in his book, *De Natura Deorum*, that "its name was from those who, not satisfied with what was taught orally concerning the worship of the gods, perused the writings of past times. From *re*, again, and *lego*, I read, they were termed *religiosi.*" If Cicero was correct, which some of the fathers deny, it is very essential to the character of a religionist that he devote himself to the study of those Scriptures which explain and inculcate the doctrines of his religion; the Christian, of course, should study his Bible.

XVI.

THE MORAL LAW THE LAW OF NATURE.

"THOU SHALT LOVE THE LORD THY GOD." *Why* shall we love him? In answer to this inquiry, some suggest superficial reasons, such as would lead us to infer that the command is arbitrary. We must love God, they say, because we are *his creatures.* He made us, and not we ourselves. "A few years since," says one, "I had no being; no power of thought, of will, or of motion; no susceptibility to suffering of any kind, pleasurable or painful. As all my faculties were received from God, I am bound to employ them according to his will. Besides, I am fearfully and

wonderfully made. There are, in the structure of my body, and in the economy of my mind, such displays of power, and wisdom, and goodness, as mark me as the workmanship of an artist who is, who must be, worthy of my supreme regard and veneration. How, then, can I refuse to obey when he commands me to love him?" This reasoning is correct as far as it goes, but it goes only a little way in illustrating the ground of our obligation to love God. Suppose God had not made us, and no reason could be urged from his creating goodness why we should love him? Nay, further; suppose that up to this very moment we had received no favor from God, but in our being and attributes had always been absolutely independent of his providence, would there be no necessity for us to love him? Could we, because these grounds of obligation were taken away, safely refuse to love him? Doubtless we could, so far as his agency in punishing is concerned, But, if our natures, and God's nature, were what they now are, we must still love God, or we must be miserable. Do you ask, Why? Because such is the constitution of the human soul, that the love of God, and it alone, can produce therein a state of perfect peace. The presence and love of God are as necessary to the soul's satisfaction, as are bread and water to the hungry or the thirsty. The precept which demands love to God is called by the Savior the "greatest commandment." It is the greatest, not only because God is worthy of our supreme regard, because it is the highest claim which can be urged against us; but, also, because the sentiment of love to God concerns our happiness more

than all other things combined. The love of God creates a paradise in the soul which no external power can invade, which no outward storms can desolate. On the other hand, he who does not love God, has within him a scene of moral desolation, which no outward sunshine can cheer.

In commanding us to love him, then, God has been governed not by the knowledge of his own rights alone. He has been careful of the human as well as of the Divine prerogative. He has sought the bliss of the creature as well as the honor of the Creator. Were we, this moment, released from the law, and advised by the Supreme Legislator that hereafter he would inflict no penalty for any possible course of human thought, or passion, or action, it is plain that in such a case we must henceforth be a law unto ourselves. Whatever law might then exist, requiring us to love God, must arise from our constitutional want and susceptibility. Now, in such a case, we must still feel in our bosom an "aching void," a painful sense of the absence of something which our souls were constituted to enjoy, and the want of which would create a ceaseless craving totally inconsistent with a peaceful and satisfied state.

The same principle applies to the entire moral code. If God had not commanded justice, truth, and benevolence toward our fellow-men, or temperance and chastity in respect to ourselves, and if he had threatened no formal punishment of the contrary vices; yet, constituted as we are, the former virtues would be as necessary as now to the welfare and happiness of society, and their opposite vices would work their

own punishment in the social system. And so, also, temperance and chastity would be as necessary to personal health and happiness as now, and their opposites would work out the same ruin in a course of natural consequences then as they now do, under the administration of public prohibitory law. Thus, the public, or written law, is not the source of obligation so much as the measure and rule of it. Neither are the historic facts, defining our relation to God as creatures, the proper source of obligation, but rather the collateral proofs and enhancing occasions of it. But, the source of obligation to love God, and hence to obey and trust him in all things, lies in the nature of God and the nature of man. The written law is the publication of a law antecedently written in our nature, that is, antecedently made necessary to our *happiness* by the constitution and laws of our being. In a word, God's precepts are reasonable, having their foundation in nature, and consulting the attributes of the creature as well as those of the Creator. This first commandment to love God is called the greatest not only in regard to the supreme obligations which it recognizes and enforces, but also in regard to the supreme bliss which it will confer on the obedient creature. The most striking reasons of its supremacy have been too generally overlooked. Those which are superficial are noticed and dwelt upon, but those which are most subduing to the heart—subduing, because they strikingly display the goodness of God as our Lord and King—are found in the perfect adaptation of the law to the constitution and wants of the human soul.

XVII.

THE RELIGION OF NATURE AND OF GRACE.

RELIGION, as it is exhibited in the Scriptures, is a system full of harmony. It has no discords. It views man as made for two worlds, and teaches him how to secure the happiness of both. Did it limit his attention to either it would not be adapted to his prospects. But, blessed be Infinite Wisdom, it bears him provision for all states, whether present or future. It can supply all his wants, whether temporal or eternal. A system suited to God's innocent moral subjects, could answer no saving purpose for sinful man. We hear talk about the religion of nature. What does it mean? It means something *ordinary* in God's administration, such as goodness rewarding, or justice punishing, according to the moral bearing of God's subjects. What could *this* do for man, but leave him in his sins until the appointed hour, and then chain him in everlasting darkness? Those traits of God's government which nature reveals, and which his unexplained providence indicates, will do for angels who never sinned. They will do for devils who shall never be forgiven. So, too, will they do for man if he be sinless; or if he be doomed to sin, and suffer everlastingly. But toward the happiness of man *as a sinner*, the religion of nature can contribute nothing. It affords not a solitary lesson on a subject of such overpowering interest. It plants not one star of hope in the obscure moral firm-

ament which it spreads around him. The religion of nature is excellent in its place. To whomsoever it is suited, it is like air and food to healthy constitutions and craving appetites. But to sinners it is like sweetmeats given to the dying; instead of bringing refreshment, it hastens dissolution. The religion of nature! It has a song of sweet and melting strains. But the pure alone can understand and relish it. It is not music in the sinner's ear. It makes no provision for the pardon of the guilty. It provides no mediator. It offers no help or sympathy for the penitent. Nature is a system of law, not of Gospel. It points the sinner to no cross, no Christ. It points him to the shroud, the coffin, and the grave—to scenes of judgment and "fiery indignation." But how different is it in the Gospel! Here Mercy, like the youngest born of heaven, lifts up her voice, and sings a new song. "Glory to God *in the highest* [mark that diapason], on *earth* peace, *good-will toward man!*" Is this by the ordinary providence of God? Could he look with good-will upon rebels for whom justice had laid up stores of wrath? O, no! How is it, then, that peace has come to earth, and "good-will" to its rebellious sons? "Unto you is born this day a Savior, who is Christ the Lord." This is the first strain in Mercy's song. She must begin here, or—*never*. She could have no other occasion to break her everlasting silence. She must sing by the manger or the cross—no other scenes could warrant or inspire her song

Remember, as you read, that while the religion of nature consigns us to despair, the religion of the Gospel inspires us with hope. While that leaves us in

our sins, separates us from the holy, and sets us as a mark for the arrows of the Almighty, this (O, blessed Jesus, we thank thee!) washes us from our sins, unites us to God, and makes us *joint-heirs with Christ, his Son.*

THE END.

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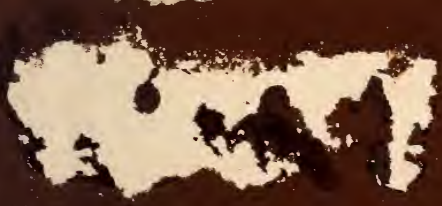

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